The Episcopal Recorder.

TRUTH AND PEACE.

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The Episcopal Recorder.

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Poetry.

From Dr. Hale's Sacred Lyrics.

THE FLOATING CHAPEL.

Twas Sabbath morn. The summer sun
In cloudless splendor shone,
And tinged with gold each curling wave,
As soft it rippled on:
I walked along the winding shore,
Besprend with pebbles rare,
For thus I hoped ere noon to reach
The distant House of Prayer.

I came where by the river's bank
Some stately vessels lay,
And many seamen sought the beach
In Sabbath raiment gay;
I marked not as they passed along,
Their staid and thoughtful air,
But sighed, and wished they'd turn with me,
And seek the House of Prayer.

At length a streamer fair and broad
My fixed attention drew
For in its folds it gave the Dove
And Olive-branch to view;
The Seamen climbed the vessel's side
Which did that banner bear,
I followed, and with joy beheld
A floating House of Prayer.

Above, beneath, each steadfast eye
Upon the preacher hung,
And sweet and holy was the strain
The sons of ocean sung;
No vacant look, no wandering glance,
No drowsy nod was there,
Nor did one restless form disturb
The Seamen's House of Prayer.

I listened to the gospel's sound
Amidst a scene so new,
And saw at times the trickling tear
A manly cheek bedew;
I prayed that He who loves his own,
Might make that ark his care,
And many souls be born within
The seamen's House of Prayer.

The rippling wave, the winding shore,
No longer meet my gaze,
No more the snow-white Bethel flag
My pensive footsteps stays,
But oft amidst the sacred calm
Of Sabbath morning fair
My thoughts with new delight recall
The seamen's House of Prayer.

For the Episcopal Recorder.

PHILADELPHIA, AUGUST 21ST, 1843.

Gentlemen,—I feel much indebted to you, not only for the insertion of a preceding communication over the present signature, but for the kind remarks with which you were pleased to preface it. There is a difference of opinion between you and myself, I do not doubt, but I trust that difference exists rather in the interpretation of past history, than in the reception of permanent doctrines. Go back to 1827 and it cannot be denied that between your position and mine there is a line of temporary demarcation, but come back with me to 1843, and I will continue to believe that nothing divides us but the influence of old associations. In 1827, when the vital doctrines of the Church were held unimpaired, we differed,—foolishly, I think,—on points of inferior discipline. In 1843, when the essential dogmas of the Church are denied by a powerful faction within our borders, it becomes necessary for all who have named the name of the Lord to form in one great conservative phalanx. Love to our common Master alone, therefore, teaches us to have charity in things non-essential, so that in things essential we may have unity. I have a hope also—a hope shared by those with whom I act—that even in things non-essential there is increasing harmony. I will allow myself to enjoy the belief, that while one side of the church renounces its ancient associations, the other side will encourage and maintain a growing conformity to the minor rubrical enactments. Unless we are willing that the faith of our fathers should be crushed, we must shelter it with united strength. Let internal discussion be not so much as heard of amongst us. Let each put away the thing by which his brother is offended. And if such be done, we will have the consolation that while we are listening to the dictates of brotherly love and the impulses of generosity, we are at the same time giving greater heed to the ordinances of a church to which we owe the fullest affection and unchanging gratitude.

The distinguishing feature of the Church is her reception of Scripture in its integrity. She neither lends it nor breaks it. She suffers its dense and ponderous truths to sink into her heart, and she neither steeps them in metaphysical solutions till their energy is lost, nor paints them with traditional glosses till their appearance is altered. Human doubts she does not allow to soften the words of Him whose ways are past finding out, neither does she suffer ecclesiastical legislation to alter the terms of that testament which the Lord of Glory left behind him. On bended knee, with a heart heavily laden with a sense of her own ignorance and weakness, she receives the holy Scriptures written for her sake, praying that she may so hear them, read, mark, learn and inwardly digest them, that by patience and comfort of His Holy Word she may embrace and ever hold fast the blessed hope of everlasting life. Such, I fear, is not the reception given to the word of God by either the innovators within her walls or the enemies without. Romanism, whether exhibiting itself in its original malignity or in what is well called the variolod type, does not—Socinianism and Universalism do not—Mormonism does not—Quakerism does not. In the posture they assume they may differ, but in the answer they return they agree. Different degrees of reverence for Scripture they profess, but the same actual violence to its integrity they proffer. Romanism, or Oxfordism, Mormonism and Quakerism, bring forth a supplementary revelation, the first three basing it on tradition, the last on impulse. Universalism and Socinianism receive no revelation at all, neutralising by the glasses of their own vain fancy that which the God of their fathers gave them. But different as are the attitudes they assume, the extremes of catholicism and pietism, to adopt the classification of the Bishop of this diocese, as thrown out in his late Charge, meet in one point. They alter the covenant made in the word of God; and either by the introduction of new land-marks, or the destruction of old ones, they violate the last injunction of inspiration and the first canon of the Church Catholic.

I trust you will allow me to say that I find as little difficulty in harmonising the personal history of the champions of the two divisions I have just alluded to, as I do their respective principles. It is a frequent fact that the loudest preachers of the revelation of tradition in this day, were ten years ago among the loudest preachers of the revelation of impulse. In London the wildest disciples, the selected successors, of the late Mr. Irving are among the warmest advocates of Tractarianism. In this city I look in vain among the few Tractarian proselytes, for men whom I can recognize as fighting with me under the high-church banner of 1827. The cockade of original methodism I can discover in one case, peeping out from under the cowl of superadded Tractarianism; while in another case, the arms of the new heresy have been quartered upon those of the ultra low-churchism of 1827. While the conservative portion of the Church has remained anchored to its scriptural creed and its apostolic customs, you will find that the movement party, like a pendulum whose gist is motion, has occupied itself in the last few years in swinging to and fro on the religious cycloid. United by one great tie,—the possession of a common object,—animated by one great feeling,—the extinction of the Protestant scheme of scripture sufficiency,—it is scarcely to be wondered that their advocates shift occasionally their camps, and that the gradation from "pietism" to "popery" should be made easy.

What then, is to be the course of the Protestant Episcopal Church? I answer, a strict adherence to those cardinal doctrines which are her distinctive feature. Let us rest our faith on the Bible, and go no further. Remembering how various and active are the enemies who seek to destroy the principle for which we contend,—that we are surrounded by a motley army of free-thinkers and Romanists, of men who take away from, and of men who add to, the revelation of the Lord,—let us cling to our faith with earnestness and love. The Bible in its integrity should be our watchword. But while our rule of faith is thus exhibited by us in its original, unbroken virtue, let us take heed that in matters of discipline we regard that rule which the true church catholic has established. Beware lest by a neglect of rubrics, or an adoption of irregularities, we may bring upon ourselves the reproach of indifference to the interests of that glorious assembly with whom the Lord resides. If there are any who have been accustomed to violate the ceremonial enactments of the Church as matters of no weight, warn them that by such means the peace of the commonwealth of Israel may be endangered. If such be the spirit we assume,—if we hold up as the object of faith Christ crucified alone, and as the rule of discipline, the Church He established, then will our duty be finished. On the outstretched arm of the Lord we then will be able to fall back with a conscience confident of duty done. We may not see at once the triumph of the faith,—for it pleases God to exalt His Son much more often by the sufferings than by the actions of his servants,—but in this world we will have peace, and comfort, and hope; and in the next, the reward promised by One who is faithful to perform. Let me repeat once more, that all party organizations should be thrown aside as a thing to be cast away from the Church of Christ. The spirit of prayer will be our best defence against those who are against us; and through the graces which are promised to those who follow their Master with hearts subdued both by recollection of His great sufferings and their own unworthiness, we will through the strength of the Almighty, receive that peace which the world can neither neither give nor take away.

AN OLD HIGH CHURCHMAN.

For the Episcopal Recorder.

PRAYER.

Perhaps no duty brings with it more pleasure, when performed in the proper spirit, than that of *prayer!* It draws us into closer communion with our Heavenly Father, and although it causes us to see, by a comparison of his pure and holy character, our own sinfulness and utter unworthiness to appear in his presence, it also shows our relationship to the Son of God, as redeemed sinners, and assures us of a kind reception at the hand of our Divine Parent through his merits.

Prayer cannot be too frequent. The command is, "Pray without ceasing;" yet how often do Christians rise in the morning, and, after presenting themselves to the Lord for protection through the day, leave their closet to follow their respective callings, and in effect forget that there is a God, until evening brings them again to the season of retirement. How often has this been the case with us! Is it possible, under such circumstances, that the graces of the Spirit should shine in us; that our faith should be strong; that our ability to withstand the temptations of the adversary, be sufficient to prevent us from falling under his power?

Prayer, to be effectual, must be sincere; to be sincere, it must be based upon a knowledge of the character of the Being, whom, in our petitions, we address, and upon a feeling of our needy state, which foundation cannot be laid by merely yielding to it a few moments morning and evening, and that in a cold, lifeless manner, as part of the day's business. It can only be laid in the mind given to reflect continually on the mercies of God to rebellious mortals, who deserved eternally to endure that wrath of God, which sank countless numbers of celestial beings to everlasting woe; in the mind, which, when it looks to the cross, feels deep remorse for the sins which brought the Blessed Jesus from his heavenly throne to be as a malefactor suspended between earth and heaven; in the mind which loves to steal away at any moment to supplicate God, that it may bathe continually in the fountain there opened for sin and uncleanness.

What a different aspect would the world present if every Christian were to set apart a portion of time in the middle of the day for special prayer and study of the Scriptures. Christians then would conduct themselves as Christians, and instead of a solitary individual existing here and there, to refute, by actions, all infidel assertions, the character of the whole Christian body would declare, the Lord of hosts is with us, and sinners would be converted unto God.

"O Thou, by whom we come to God,
The life, the truth, the way,
The path of prayer Thyself hast trod:
Lord, teach us how to pray!"

W. F. B.

For the Episcopal Recorder.

The very interesting incident in the life of the late Washington Allston, mentioned in your paper a few weeks since, has given rise to a train of thought in the mind of the writer of this article which, if taken up by those to whom the subject may apply, may, by the blessing of God, lead them to be better and happier men.

How many are there in every community, who, like the subject of the incident referred to, are daily toiling, and striving, and scheming for the support of their families, and with all their labor, never succeeding. Continually do we hear their voices raised in tones of complaint, and repining, at what they call their hard lot, because they have toiled for years perhaps and are now no nearer the attainment of their desires than when they started in life. And where do they found their claim for any other condition? —or what right have they to hope for any happier circumstances? The word of God sounds in their ears, "Seek ye *first* the kingdom of God and his righteousness"—and then, "all these things shall be added unto you." How then can the man of this description look for a blessing from on high, on any of his undertakings, when his life is passing in entire forgetfulness of God and of his commands, being "without Christ," and, "without God in the world?" How can he expect any thing he does, to prosper, whilst he stands in the position of an enemy to that Being, who is the fountain of all blessings, both for his body and his soul. Oh! it is a soul-sickening sight, to look thus upon the man over whose head thirty, forty, and even fifty years of anxiety and care and distress have passed and have left him still a careless, prayerless neglecter of God's grace! The partner of his bosom and his children, all perhaps, may have given themselves up to that Saviour, who now in hours of trial is able and willing to sustain their sinking spirits, with the bright hope of a glorious eternity, where they will dwell with Him, and where sorrow and sighing will for ever be at an end. But alas! *he* has no such comfort! All is dark and gloomy here, and his only thoughts of hereafter may be of relief from present sorrows!

But why should this be so? When the mode of escape is so easy and simple, such conduct is only that of a madman and not of man possessing faculties of reason. Let all such then, pause and think before it is too late. Let them come wearied and heavy laden as they are, with sin and care to that sympathizing Redeemer, who wept for them, and giving up all their pride, be willing to sit at His feet as little children. Then whatever earthly vicissitudes may befal them, they will possess a bright and glowing hope beyond the grave, and that peace which Jesus gives to his people, which "the world can neither give nor take away."

SENEX.

The writer is alone responsible for anything that may appear peculiar in the views expressed in the following article.—EDS. REC.

For the Episcopal Recorder.

THE EMPEROR JULIAN.

I could not but feel gratified by the extract introduced into the Recorder of the 19th inst., from the "History of letter writing," headed "the 4th Century"—in which the writer has attempted to apologise for the prejudices of the Emperor Julian,—owing to the injudicious display of the Fathers of the Church of "so incorrect a representation of the Christian life and character, and a religious theory and belief so at variance in some respects with Gospel simplicity and Scripture truth, as to furnish his unwilling mind with but too plausible a ground on which to take his stand, and marshall all the strength of his boasting philosophy," &c.

Apart from his so affirmed apostacy from the Christian faith which it is said he had adopted in youth—if it can be called apostacy, in one who at a more advanced period of life was led to doubt of its truths, from the erroneous mode in which it had been inculcated, as shown in the extract given; I have always regarded this Prince as one of the foremost in the Roman annals, both as to virtue and the philosophic acquirements of his era. His knowledge was superior to that of most of his cotemporaries, and could ill rest satisfied with the meagre and ill digested doctrines at variance with themselves as then taught, by those "Fathers of the Church," who had departed so greatly from the simplicity of that purer religion that adorned the preceding centuries of the Christian Church;—and we cannot wonder that a young and ardent mind like that of Julian should oppose itself to the shackles attempted to be placed upon him.—Instructed in the manner detailed in the extract, it is doubted to me, if he ever felt the influence of Christianity at all,—but simply acceded to the doctrines as a mere matter of political expediency;—and hence, when clothed with supreme authority, he may be said simply to have adhered to a religion from which his mind had never separated. Be this as it may, he was from all accounts a sincere lover of truth, whenever fully persuaded of its existence; and therefore whatever may have been his real sentiments as to the faith he adhered to, I am persuaded that he never seriously accredited the truths of Christianity, or he would not have departed from them. Whether this arose from the mode in which they were presented by the "Fathers of the 4th Century," as the extract affirms, and which is highly probable, other circumstances of a practical, or mixed of fort character, may have added to the disgust which the modus docendi was calculated to produce.

Julian was too enlightened in respect to the science of the times to give credence to the superstitions of his countrymen, whether Pagans or Christians; and that they then abounded, history sufficiently shows. Some indeed, speak of him as among the most superstitious; but such opposite qualities have been awarded to him by friends and foes, that each one must form his own opinion of the man, which will now, equally as then, materially differ:—my own is in his favor. He saw his father and relatives murdered by the soldiers of his cousin Constans (son of Constantine, by whom the Christian religion was first embraced). This certainly could not prove favorable to his reception of a faith, leading, as he might suppose, to such cruelty! nor, though compelled to be brought up to the Christian priesthood, could it be expected that his knowledge of the superstitions prominent amongst its followers, would tend to cause him to leave those of Paganism and embrace others equally pernicious in the Christian Church. To what extent *actual falsehood* may have reached at that period to subserve either Christianity or Paganism, may perhaps be imagined from what is related *as a fact* by the greatest reputed saint of that or other times, viz., St. Augustine, who was born when Julian was ten years old; a fact, asserted on *his own authority, and which has reached us in his writings* to the following effect; and which would otherwise have been long since denied and ridiculed by the Romish Church, in which he stands pre-eminent. If men like St. Augustine can vouch for facts, such evident falsehoods, to what would not the priesthood generally resort, to, carry on their craft! I copy accurately the assertion, from two different editions of his works, and must be permitted to say, that Sir John Mandeville, a simple traveller, but, whose name in history has been regarded as synonymous with Liar, falls far below St. Augustine in this respect, more especially when we consider it as noticed among his *religious* communications, and addressed to his Brethren, intermingled with the most pious exhortations to virtue and religion.

Among the numerous writings of Augustine, printed in 10 or 12 folio vols. of several hundred pages each, is to be found a book or tract of 64 letters, or addresses to his friends, under the following heading or title, "Sermones ad fratres suos in Eremo." Many of these are highly interesting, and one of which, the 37th, contains, towards its close, the following astounding information, which seems thrust head and shoulders into a discourse on chastity and fornication, where it really appears without connexion.

"Ecce ego jam Episcopus hipponensis eram, et cum quibusdam servis Christi ad Ethiopiam pervenit et eis sanctum Christi evangelium predicarem: et *vidimus ibi multos homines ac mulieres capita non habentes sed oculos grossos foras in pectore;* et cetera membra equalia nobis habentes, inter quos Sacerdotes eorum vidimus uxoratos." A line or two below, our saint proceeds, as follows: "*Vidimus* et in inferioribus partibus Ethiopiæ homines *unum oculum tantum in fronte habentes*, quorum ascendates a convercantibus hominum fugebant," &c. This edition was printed by Berhold at Paris, in black letter, and dates 19th Dec., 1516.*

The same statement is given in the other edition of his works in my possession, printed in 1521. Is it not surprising that during more than three Centuries, these wonderful discoveries of St. Augustine and his Presbyters, have remained alike unknown apparently, to Protestants and Papists, and is it wonderful (if the writings of the Fathers of the 4th Century teemed with accounts of monsters and fictions of this description,) that Julian eschewed them as the production of falsehood, and regarded his early tenets as fully equal to those of Christianity? Dying on the field of battle at the early age of about 31 years, he is reported to have cried out, O Galilean thou hast conquered. A sure evidence in the eyes of his enemies, of his continued hostility to Christianity. May not an opposite sentiment, have been the source of that exclamation? and had he survived, might he not have returned, with better feeling, to a faith he had so long opposed? Charity may lead us to such a supposition, and thinking as I do, that the crime of apostacy, cannot justly be laid to his charge, under the circumstances of his eventful life, I would fain hope that even Julian may have obtained his pardon, and been made partaker of the benefits arising from the death of our blessed Redeemer.

It is time for Protestants, now that Puseyism is striving to convey them back into the precincts of Romanism, to look fully into the works of the fathers, and ascertain their real tenets, not taking the Romish translation and traditions for their guide, but go to the originals, which will in numerous instances, beyond a doubt, be found to be fraudulently travestied, to subserve the interests of a Church which holds itself infallible, and which regards all means as allowable in its conflicts, spiritually or corporally, with their seceding brethren.

To conclude, if Julian is to be stigmatized as an apostate under the circumstances of palliation mentioned, what name will most appropriately apply to those clergymen who have seceded from the English Protestant Church, and have rushed headlong into that of Papal Romanism?

TWO SIDES OF A QUESTION.

* When I was Bishop of Hippo, and with several servants of Christ, went into Ethiopia, that I might there preach the holy Gospel of Christ, *we there saw, many men and women without heads*, but having *large eyes fixed in their breast*; with their other members similar to our own, amongst whom we saw married pairs.

He now in the lower parts of Ethiopia men having one eye only in the forehead, whose priests avoided the conversation of men.

To the Editor of the Courier and Enquirer.

AN INTERPRETATION OF THE HIEROGLYPHICS OF DR. PUSEY'S SERMON.

MY DEAR SIR,—I feel assured, that whatever may be your reluctance to enter extensively into theological discussions in your paper, you will rather be gratified than disobliged by any attempt to furnish solutions to the mystical enigmas of Dr. Pusey's sermon. With a little more practice, he certainly would make a master in the art of riddling, and outstrip the Sphinx and all the oracles that ever gave responses from inspiring tripods. I acknowledge that no distinct impression can be made upon the public mind by his darkened credulities and trashy mysticism, in the deliverance of which he rivals all the subtile, angelic and seraphic Doctors that ever beclouded the middle ages. But, nevertheless, let us not be blinded or overreached by his simplicity, his incapacity or his cunning, which ever it may be. Amidst all the jumble of confused images and mystical interpretations of Scripture, there may be remarked lucid intervals, during which are put forth the glimpses of baleful heresies, against which the minds of readers cannot be too solicitously guarded. My object in this brief article is to point out these heresies. The space which you could allow within your columns forbids any attempt at the proofs of my charges by quotations from the sermon; but I pledge myself to the public, that ample proofs of each allegation shall be exhibited, whenever properly demanded or a fair opportunity is presented to pursue the investigation.

First, I assert, that in the sermon, Dr. Pusey maintains the doctrine of the corporal presence of Christ in the Sacrament, which would be accomplished only by transubstantiation of the elements or by consubstantiation, which last implies the transfusion of the Body of Christ through the bread and wine. Scholars and philosophers know, that no real or bodily presence of the Saviour can possibly be effected except by one of these methods. What some divines denominate a sacramental presence is only a virtual presence, or presence of grace or efficacy which no one need deny.

Secondly, Dr. Pusey maintains in this sermon, the sacrifices of the Mass in the Eucharist, or an offering to expiate the sins of the living and the dead. It was for the broaching anew of these twin heresies, it is said, he was condemned to the penalty of two years suspension from his office by the Chancellor of the University. Whatever may be said of the mode of his trial and degree of punishment, it is certain that the offence was committed. It is fortunate for the University of Oxford that she has a Chancellor, who could detect these mischievious doctrines amidst the clouds and darkness which their author endeavors to throw around them. But there is much more in this discourse than became the subject of official notice and censure in the University—for.

Thirdly, Dr. Pusey maintains in this sermon, as in his treatise upon Baptism, that man by the fall of Adam is rendered naturally mortal in soul and body, and that he regains his immortality only by his incorporation into the sacred Body of Christ, which incorporation is effected by the Sacraments. In Baptism, the spirit of life and immortality is communicated to him, and in the holy supper it is continued, enlarged and perfected. This is the doctrine which was broached in England by Mr. Dodwell more than a century ago, by which that learned man exposed himself to universal censure and obloquy. It was immediately attacked and refuted by the ablest Divines and laymen, ridiculed by the wits, pursued with unsparing hostility from all quarters. The classic reader will recollect the manner in which it was chastised by Steel in one of the numbers of the Tatler, by an ingenious and well sustained fiction. He represents Pasquin as writing to him from Rome, and mentioning the consternation into which the Pope and his conclave had been thrown by the appearance of Dodwell's Epistolary Discourse. They perceived, says Pasquin, that should this doctrine be ever established in England, a clergy who possessed only the powers of auricular confession and absolution, could stand in no competition with those, who were supposed by their flocks to be invested with the formidable prerogative of making immortals out of mortal men. He concludes by requesting the editor to send over to Rome the ceremony of the creation of souls, as well as a list of all the mortal and immortal men in the British dominions. In this case ridicule was a just test of truth. It is certain, that the establishment of this doctrine, would tender upon the clergy a power which towers not only above those of confession and absolution; but also, above that of the Pope's supremacy, his infallibility and all the most formidable prerogatives of the keys; for these derive all their strength and efficiency from the consideration, that the souls of men are immortal. But could the clergy fabricate immortals, the refusal of baptism or the supper, would be a more tremendous sentence than that of papal excommunication, interdict, or condemnation to the stake. By this single instance, we may form a just estimate of the self-denying spirit, and freedom from worldly motives, which actuate these Oxford divines. Let the laity beware of the yoke which is preparing for their necks, as they were admonished by Steele in the number of the Tatler just mentioned. Lastly, I aver that Dr. Pusey in this sermon maintains a doctrine, the necessary deduction from which is, that the wicked, as well as the righteous, obtain life and immortality. This is the unavoidable result, upon his plan, to all who are baptised and afterwards receive the communion. Let the intelligent reader peruse the sermon with close attention, and he will find this conclusion irresistible.

Thus we perceive, that not only is this sermon deeply imbued with the spirit of popery, but in some points outstrips popery itself in maintenance of heretical opinions. And, now, Mr. Editor, need I conclude by asserting, that the Episcopal Church refuses all alliance with these new teachers, and rejects with scorn every attempt to adulterate her creed with their heretical tenets, or defile her altar with their foul superstitions. All the doctrines of Trent, which are peculiar to the papal system, are the objects of her deepest abhorrence. For centuries past she has not only branded with monstrous absurdity the doctrines of transubstantiation and consubstantiation, but also of a real presence, which her ablest divines have regarded as a term of the same import as transubstantiation.

Never has there been a Church founded since the Reformation, more pure in her doctrines, sublime in her worship, and remote from Romanism, throughout her whole internal and external organization, than the Episcopal, when her entire system is rightly apprehended and her affairs wisely administered. Let not this sacred structure have its symmetry imparted by rash and unskilful hands, or its beauty defaced by ignorance and superstition.

I was ready to seek a covering of modesty by affixing to this piece the feigned signature of Warburton, to which I have lately become accustomed, but since the advocates of these Oxford doctrines have become so bold in displaying their proper persons to the public view, to show them that I am a clerical knight of equal valor and equal confidence of victory with themselves, I bravely enter the lists and subscribe my own name.

FREDERICK BEASLEY.

THE BISHOP OF OSSORY'S CHARGE.

We copy from the London Record a short extract from the Bishop of Ossory's Charge. The remarks follow an analysis he had just been giving of Dr. Pusey's letter to the Archbishop of Canterbury in defence of Tractarianism, just after the appearance of No. 90. The letter, though written apparently in the most bland and submissive tone, was in truth in a style of menace, that if the Bishops continued to condemn the Catholic party, they would undoubtedly go over to Rome.

To all which Dr. O'Brien, very justly remarks.

I do trust that they to whom this submissive menace is addressed, will not be deterred from discharging the duties which rest upon them at this crisis, by any apprehension of the defection with which they are threatened. I hope I shall never speak lightly of anything so sad and sinful, as the renunciation upon the part of any of the members of our Church, of the matchless blessings which God allows us to enjoy in her communion. But the worst of all this is over, when men have already been brought to scorn these blessings,—to reject the sound doctrine which our Church professes, and to despise the pure worship which it provides. And if there be any one who will only continue among us, on the condition, that those who are engaged in *unprotestantizing* the Church, and who are labouring to lead her, with themselves, farther and farther from the principles of the English Reformation, shall be allowed to proceed in their work without opposition or interruption; I cannot think that they incur, or inflict, any serious loss, when they go over bodily to the opposite ranks. And I am very sure that the apprehension, which is attempted to be infused into the heads of the Church, that if they speak distinctly and decidedly upon the principles and designs of this party, the slender and precarious tie which binds such persons to her, will be broken, would be a very bad reason for suppressing or softening any words of reproof and warning which they may feel that the crisis demands.

"They will, I doubt not, discharge the duty that rests upon them faithfully. May we all, my brethren, each in his place, be kept faithful to our duty in this trying time. An arduous one at best it is. But it ought to be somewhat lightened by our being forewarned of its difficulties. And we now know what is before us. A struggle—for I do trust we are united in a determination to struggle in this cause—a struggle, with those who avow that it is their purpose, at all hazards, and at all costs, to *unprotestantize* the National Church, and who, far as they have already receded, acknowledge and proclaim, that they are bound, and that they are resolved, *to recede more and more from the principles of the English Reformation.*

"These are bold words. And if we looked at the ability of the 'ecclesiastical agitators,' (as they candidly style themselves,) who employ them—at their energy, combination, and perseverance, at the means which they have at command, and at the effects which they have already produced, we might well listen to their words with fear. And, moreover, when we look back upon the use which we have been making of the blessings and privileges which we enjoy in our Reformed Church, we have added reason to dread, that it may be the will of God to withdraw for a time from the land, the light, which has shone for so long, and which has been so neglected and so abused. But we are not without cheering indications on the other hand, that he, whose mercy endureth forever, does not intend for us this heavy chastisement, which we most righteously have deserved. And, among these indications of his gracious purposes for us, one to which here and now I naturally turn, is this: that he has not brought

us into these unexampled perils, without making a visible preparation to enable us to meet them. I believe, that while at no former period did the clergy manifest more piety and zeal, there never was a period in which they were so soundly informed; and that, in particular, the true principles of our Church were never so well known by her ministers, and never more deeply valued. I believe that this is the case in England; I am sure it is so amongst ourselves. And I do hope that these men will find that they have underrated the attachment of the clergy, and of the people of England, too, to the principles against which they have declared open war;—that the astonishing success which has intoxicated them, and beguiled them into this salutary manifesto, has been the result of ignorance,—most incomprehensible and inexcusable, but still real, ignorance—of their designs, and that now that they have unequivocally declared themselves, their success will come to an end.

Here, at least, I am confident that a resolute resistance is prepared for them. This attempt to *unprotestantize* our Church will, I feel assured, unite us all in defence of the principles of the English Reformation. I feel assured that all who hear me now will be found upon this side in the coming struggle, and that, however determined these men may be, still further to recede from them,—they will find you not less determined to cleave to, and to uphold, the principles of the English Reformation. I might seem to have ample grounds for this confidence in the bare fact, that you are bound by the strongest and most solemn obligations to maintain and defend those principles. But, alas! so are these men, who have declared, as you have heard, irreconcilable hostility to them. Their example shows, that such bonds—strong as they seem to be—may be broken as a thread. But, I trust, that you have taken up no views of your allegiance to the Church Universal which can set you free from the engagements by which you are bound to your own Church. And I trust, moreover, that you are held not by such bonds only, but by firm attachment, to the principles of the English Reformation; that of the direct obligations which you have entered into with respect to them, there are none which you did not cordially contract, none that you repent of, and none that you are not resolved to maintain. I have a happy confidence that this is true, and not of you only, but of a vast majority of your brethren in the ministry throughout this land. And in this, in concurrence with many other marks of the favour of the Most High, I see a good foundation for the hope, that, however severe and varied be the trials, from within and from without, which he has appointed to our Church, they are but the course of discipline by which he is training her for a higher destiny,—to be a more honoured instrument in his service: that in all that is alarming at this crisis, he is speaking to her in accents of admonition, not of wrath; and that if she hear his voice, and humble herself, and repent, and do her first works, she *shall be a vessel unto honour, sanctified and meet for the Master's use, and prepared for every good work.*"

"But these hopes are not to blind us to the real and great dangers to which all that is most valuable in our Church,—her sound scriptural faith, and her pure and simple worship—are exposed. It is my sense of the great and imminent perils with which these blessings are now threatened, that has led me to address you on this occasion at such unusual length.

From the London Christian Observer.

DR. PUSEY'S SERMON.

Dr. Pusey's sermon has been published; but published unfaithfully; not as preached, but with interpolations, which were marked with brackets in the copy given to the Vice-Chancellor of Oxford, but are incorporated with the text in print; so that passages may be softened down or shaded off by intervening words; which as preached, or read with the brackets, might appear much stronger. The published discourse fully warrants the academical proceeding respecting it. It unequivocally maintains the presence of Christ in the Lord's Supper, according to the notion of consubstantiation—which in absurdity differs little from transubstantiation. The bread and wine are affirmed to be actually "consecrated into the body and blood of Christ;" we "touch with our lips that cleansing blood;" Christ is said to give his life for the world in that sacrament even more expressly than on the cross, seeing that there not a bone was broken, whereas—we quote the words with pain and abhorrence—"in the oblation he [not the bread, but Christ] submits to be broken;" and "the elements of this world" are declared to be "the flesh and blood of the Incarnate Word;" "the very flesh and blood which were given and shed for the life of the world."

But it is not the doctrine of the real presence of Christ in the consecrated elements "as a mystery," which Dr. Pusey "adores" without asking "the mode," that is most deleterious in this discourse. The fearful evil is that the Lord's Supper is made to be essentially a propitiation for sin. Our readers may remember our arguing in our earliest contest with Mr. Newman and Dr. Pusey, that the terrific doctrine of the non-application of the blood of Christ shed upon the cross for the remission of sins after baptism, must either lead the penitent to blank despair, or be followed up—as we believed *mentally* it was even then followed up by those two writers, though they did not venture to "speak out"—by the Popish remedies of the sacrament of penance, and a propitatory sacrifice in the Lord's Supper. It appears that we were right, for sacramental penance is now avowed; and Dr. Pusey himself speaks as follows of the Lord's Supper in the preface to this discourse. "I had commenced a course of sermons on the comforts provided by the Gospel for the penitent amid the consciousness of sin, with a view to meet the charge of sternness involved by the exhibition of one side of Catholic truth [relative to sin after baptism]; in this course, the sacred subject of the holy eucharist, of necessity, came in its order; and it was my wish to point out its comforting character to the penitent in two ways:—1st, indirectly, because it is the body and blood of his Lord, and is the channel of his blessed presence to the soul: 2ndly, because in holy Scripture the mention of remission of sins is connected with it."

This is one of the master-errors of Popery and Tractarianism, and it effectually sets aside the doctrine of justification by faith, and we might quote whole pages of the sermon in proof of this; but one specimen may suffice.—"And this may be another truth which our Lord intended to convey to us when he pronounced the words as the form which consecrates the sacramental elements into His Body and Blood, that that Precious Blood is still, in continuance and application of His One Oblation once made upon the Cross, poured out for us now, conveying to our souls, as being His blood, with the other benefits of His Passion, the remission of our sins also. . . . . Touching with our very lips that cleansing Blood, how may we not, with the Ancient Church, confess, 'Lo, this hath touched my lips, and shall take away mine iniquities and cleanse my sins?'"

This it is that makes Tractarianism and Popery so awfully dangerous. The doctrine of justification by works,—"good moral deeds"—as they are called, is far less insidiously delusive than that of justification by the *opus operatum* of sacraments. But both are unscriptural, and fatal to the souls of men. "Being justified by faith, we have peace with God." "What then? shall we sin that grace may abound? God forbid." "Faith without works is dead."

We are glad that litigants on all sides begin at length to see that this is the vital question between Anglicans and Tractarians; as it has always been between Protestants and Papists. The "British Critic" justly remarks, that little is said in the Ninety Tracts about rubrics, and so forth, which some persons seem to consider the essence of the matter at issue. The reviewer knows well, and admits, nay contends, that the doctrine respecting man's justification is the cardinal point of the controversy. "Evangelicals cleave," he says, "to the soul-destroying heresy of Luther on the subject of justification;" which, he adds, in his remarks upon the Bishop of Chester's Preface to the Romans, "is always in tendency, and generally in effect, presumptuous, ostentatious, and lax." For the tendency of the doctrine, we could hardly refer to St. Paul; for facts, to the whole page of ecclesiastical history; and for an excellent and incontrovertible argument upon the question, to the Bishop of Chester's Preface, which we are glad to see reprinted as a tract, as we suggested in our review of it last May.

THE PREACHER, AND ADVOCATE AT THE BAR.

We make the following extract from a communication in the Christian Mirror upon the question, Why do preachers lack success? in which the writer shows that there is a wide difference between the position of the minister and other public men, which is not sufficiently regarded.

The advocate argues to an unbiassed jury. If one man on that jury is supposed to have made up an opinion beforehand, he is rejected at once. The clearest evidence and the most powerful advocacy is deemed insufficient to overcome pre-conceived opinion. The jury moreover are to decide not their own guilt, but the guilt of another. No blame will attach to them, but praise, if they are impartial. Does the preacher stand in such an attitude? Do his hearers come with unbiassed minds, without prejudice or previous opinion, to weigh his arguments, and listen to his appeals, with calm and sober judgment? Every one knows that the very reverse is the case. Their minds are made up. Their hearts are full of prejudice. They are set in their opinion. Besides they are not called to judge others, but themselves. If they open their hearts to the preacher's tones, they must cry, guilty, guilty, we are undone. Has the advocate power to accomplish this? In the celebrated trial of Warren Hastings, when Burke poured forth his thunders, it is said, Hastings remarked in substance, "for a moment I shuddered at the view drawn of my guilt, but when I turned to conscience I felt I was an innocent man." Does not the preacher produce this momentary conviction, which is quieted by a similar self delusion? Let any preacher be allowed to take half his audience, and place them in judgment on the other half, and then put forth his appeal, endeavoring to show to this jury the guilt and need of repentance on the part of those whose case they are to decide, and how often would he fail of a verdict? It is a well known fact that men are moved by the preacher's appeals, in their application to their neighbours very readily. But this is not the preacher's position. He addresses the jury in their own case. The verdict he is to gain involves their guilt and condemnation. Is it strange therefore that he should be less successful than the advocate, who pleads before a jury, not allowed to have any interest in the matter, submitted to their adjudication? Till you can place the preacher and the advocate more on a level, it is wrong to make a comparison between them. Give us a jury of holy men, true and good citizens to our king, and we will convict every sinner, brought to the bar. With the Bible in our hands, we will gain every cause between God and man, and vindicate the law, in its claims to obedience, and its sentence of condemnation, on every impenitent sinner. Even in his present position, the preacher does not wholly fail of success. Pleading to a prejudiced jury, and one composed of those under trial, he secures conviction in many cases, even out of their own mouths draws the confession of guilt and the plea of pardon. This is never done by mere human eloquence. It is wrought by that divine energy which alone crowns the preacher's labors with success.

We have no desire to conceal the faults of the ministry, but we feel that their position is not understood by many who sneer at their want of success. When the actor shall have power to please one burning with fever, when the politician shall sway the minds of partizan opponents, when the advocate shall prevail with a prejudiced jury, nay, with the hardened criminal himself, then, but not till then, may they measure their success with that of the preacher. In the difficulties of his position, all their art and skill could do nothing. He himself is taught by every day's experience, that Paul may plant, and Apollos may water; but God alone giveth the increase."

NEW-CREATING ENERGY ACCOMPANYING THE SCRIPTURES.

In the Scriptures, it has pleased God to insert, and to cause to rest, as it were, all those openings of Divine Power, which are displayed in the restoring of men to God, and bringing them from darkness to light and from the power of Satan to himself. And I feel persuaded that the glorious effects to be produced by this creating power will go along with the Bible, in some measure, withersoever the Book itself goes; and in a still larger measure, where the Missionary, or the Minister of Religion, is at hand—as Philip was to the Eunuch—to interpret the Book, and to guide the inquirer's mind; and, most of all, where the regular Ministry of the Word and Sacraments accompanies it. The divine hand, which forms man anew by regeneration and sanctification, has, in the Word of God, provided all the means for this new creation—has given all the instructions necessary, and has provided all needful supplies—has laid up milk for the new-born babes—*the sincere milk of the word, that they may grow thereby;* and has given *meat for those of full age.* I may not, perhaps, have succeeded in expressing the thought which fills my mind; but it is this—That the Bible not only contains "the seeds of things" (as Lord Bacon speaks) as to all future good, but that God connects with it His own new-creating energy, more or less, according to the pleasure of His will, but everywhere sufficient to encourage the hope of His sincere and laborious servants.

The Episcopal Recorder.

PHILADELPHIA, SEPTEMBER 2, 1843.

THE HOPE OF GLORY.—Earth itself, with all that is bright and animating in its scenes, becomes converted into the valley of death the moment that hope is extinguished. The prisoner in his cell, doomed to die, still holds up his head, and experiences occasional gleams of comfort, because he still hopes that before the fatal hour of his execution arrives, a pardon may reach him. He lives upon this fallacious hope even up to the moment that the fatal noose is fastened around his neck, and he is swung into eternity. The awakened sinner, under the condemning power of the violated law, feels how sweet, how reviving, how like life from the dead, is the first ray of hope that dawns upon his mind. The idea that there is pardon for him, that God has made provision for it, that God will extend it to one so guilty and worthless as himself, melts his heart into penitence, fills his eyes with tears of gladness, and touches his tongue with the holy fire of devout praise.

The hope of pardon is a blessing, the value of which no language can adequately describe. But the HOPE OF GLORY—of triumph and unending bliss in the world of glory where Christ reigns surrounded by all "the glory which he had with the father before the world began"—what shall we say of this! And yet this is one of the gifts of the blessed Spirit. Christ has procured for us not only pardon, but everlasting blessedness at God's right hand. Here, in our best estate—though brought into union and covenant with God, our happiness is very imperfect, sin continually clouds our sky and obscures our hope. Sickness, pain and suffering, so drink up our spirits, that we can no longer taste the sweetness of those joys which we once experienced. But the hope of glory, how it comes in to revive and cheer our sinking spirits. When I once reach that bright world where pain is unknown—where there is no more contamination of sin—where sorrow never comes—where that fearful sinking of spirits that now sometimes almost swallows us up shall never recur—where all is health, serenity and peace—and the happy soul, feeling the glow of immortal youth, is filled with the fulness of God, then shall I know something of the worth of this hope of glory. Thanks to the framers of our Liturgy that included this as one of the subjects of continual thanksgiving. "We bless the * * * for the means of grace and the hope of glory." But do we really cherish this hope? If so on what grounds? Has it been by receiving "Christ in us the hope of glory." If we have built upon any other foundation, our hope will be as the spider's web. But if we are united by faith to Jesus—and all our expectations are gathered up in him, then shall our hope be amid the storms of life, and the wild waves of death, as an "anchor to the soul."

BISHOP GRISWOLD ON THE REFORMATION.—While the successive numbers of those articles on this subject, from the pen of our late venerated presiding Bishop, were publishing in our paper, we frequently took occasion to remark, that we had never known a more complete, and triumphant defence of our Church against the charges of Popery, than was exhibited by these admirable essays. The Bishop showed in what sense our Church was a Protestant Church, and against what she had protested. He took up the Romish errors one by one, and stated why she had protested against each, and thus brought out to view how thoroughly antagonist our Church was, and must ever continue to be, to Rome—until that Church threw off her corruptions and errors, and came back to the simplicity of the faith as it is in Jesus. These articles have been published as a tract, by Mr. Dow of Boston, who is also the publisher of the Christian Witness. We have felt particularly gratified in reading, in the last number of that Journal, a letter from Bishop Chase addressed to Mr. Dow, in reference to this publication of Bishop Griswold. Both with a view to promote Bishop Chase's object, and also to gratify our readers with the perusal of a document that contains such strong and unpalliated testimony against Rome, and all her devices, from one who now occupies the elevated position of the presiding Bishop of our Church, we subjoin the Bishop's letter.

JUBILEE COLLEGE, ILL., Aug. 3, 1843.

Mr. Dow: My dear sir—Will you have the goodness to send me, for the use of my reverend and beloved presbyters, one dozen of the late Bishop Griswold's Reasons for abhorring Romanism!

I believe this is the meaning if not the title of the publication, being a collection of the several numbers, published before his death, in the Christian Witness.

I would send for more; but I am unable to bear the expense even of these.

In this time of great need, all the spiritual aid we can obtain to defend us against the wave of sin among us, seems necessary.

You may publish this if you please, as expressive of a desire that some able and enlightened Christian may be induced to contribute to pay you for a larger number of this and similar works; that they may be sent forth to us in the far west before it be too late. *Never was there greater need.*

From what is said of us touching our indifference in sending abroad publications conservative of the truth, and the late developments in one of our chief cities, there is a prevailing opinion that the whole body of the Episcopalians are about to fall into the embraces of the Romish Harlot. God grant there may be evidences to the contrary, in action as there has always been in the articles and liturgy of the Episcopal Church, that she is indeed the pillar and ground of the truth, as opposed to the usurpations of the pope and the corruptions of the Church of Rome.

May God save his people, and bless that branch of his primitive Catholic Church which translated the holy Scriptures for their use, for Christ's sake. So prays

Your faithful and humble servant,

PHILANDER CHASE.

* Wickliffe lived about one hundred years before Martin Luther. He first translated the holy Scriptures, for which his bones were burned by order of the Council of Constance.

THE GOSPEL DESTROYED.—The most successful modes in which error has been propagated, has been in connecting it with a system where there was much truth. Thus the Unitarian heresy has uniformly derived its great power, not from bringing out to view its peculiar dogma of error, but from that error being found in combination with so much truth. The early Unitarians of New England contended earnestly for the authenticity and inspiration of the Scriptures—they admitted that Christ was the Saviour of the world—that it was the duty of all to worship and serve God—to honor Him in all their ways—to live with a perpetual sense of his presence—to read his word—to cultivate holy affections—and live a most uncorrupt life. We ourselves have met with Clergymen and Laymen, that seemed in point of character and religious feeling to be sweet and attractive models of the Christian life, and yet they were tainted with this deadly heresy—they denied the Lord who bought them. And just so it is with the Tractarian system. Did it contain nothing but the bald, ugly errors which we combat, there would be no danger of its doing much injury in the world. But by a most skilful marshalling, and commixture of truth with error, its friends have succeeded in giving to the whole such an air and aspect of truth, that it requires some discrimination to detect the error. And yet this error in every instance will be found to exist in a proportion quite sufficient to neutralize and destroy the power of the truth with which it is combined. If it were—as some suppose—a mere metaphysical question, having no vital practical bearings—we would not contend an hour with our opponents. But it is a question of the highest practical consequence—out of life and death—one which either confirms or destroys the Gospel—one which involves the infinitely important question whether the sinner is to be saved by Christ's righteousness or his own, whether he is to be justified by Christ's perfect righteousness, or an infused righteousness. We fulfil the promise in our last of giving our readers some further extracts from Bishop Wilson's Metropolitical Charge, which will illustrate the foregoing remarks. The Bishop having laid down the position that the Tractarian system is actually destructive, by implication, of the several doctrines of the Gospel itself—and also stated, that in this system enough of truth is left to lull conscience, and enough of error commixed to defeat its purpose, thus proceeds in his illustration:—

"1. Let us begin by showing the commixture of error with truth, as it respects the Holy Scriptures as the only rule of faith and practice. The Bible stands—the reading of it is not forbidden,—it is allowed to be the ultimate standard of faith. Our VIth Article is not denied. All this is well. Here is a grand fundamental truth apparently admitted.

"But then mark how soon the error comes in and nullifies it. Tradition, written and unwritten, is the joint Rule of faith. The Fathers and the Catholic Church are the authoritative expositors of Scripture. Our Bibles must be, what is termed, catholicized. Thus the Word of God is no longer the sole Rule of Faith, but is controlled by the word of man. Tradition is the complemental revelation, and supersedes the true.

"2. Again, the doctrine of the Cross of Christ remains; His atonement is admitted; the meritorious agonies of Gethsemane and Calvary are dwelt on; the cross of Christ is enforced: but, lo, all this is soon explained away by self-mortification, prostrations, the cross of Christ within us, visible representations of his sufferings, exclusive exhortations to conformity to the cross of our Lord by the Holy Spirit, which, when the merits and atonement wrought out by that cross are comparatively suppressed, sink, as every age has proved, into mysticism and superstition. Thus the error comes after, and defeats the truth.

"3. So the grand central doctrine of our reliance upon Christ by faith, for pardon and justification, is acknowledged; but then, observe how the error steals in. The word indeed remains—Justification is continually spoken of; but it is explained away by the Tractarians. It is no longer the Justification of the New Testament, but of the Council of Trent. It is made to consist of an infused righteousness within us, as well as of pardon without us; and thus the entire body of Scriptural theology is silently corrupted, the ground of our acceptance with God shifted, and though faith is still spoken of, yet when we come to the practical question as to what is the instrumental cause of justification, we are told that the sacraments, not faith, are the grand connecting link. Thus faith is made void, and the promise made of none effect," perpetual doubt and fear are engendered, hope is extinguished, the cornerstone of salvation is dug up, and the glory of Christ transferred to man's miserable doings.

"4. A diligent use of the means of grace, and especially of the two blessed Sacraments, is insisted on, as it ought to be, and must be, in the guidance of souls! This is well, because it is scriptural and important truth. But mark how error follows upon it. Overstatements with regard to the sacraments destroy their nature, and mar the simplicity of the Gospel. They are considered as the causes of our justification and salvation, they are spoken of as if they were the only springs of divine grace, and as having a secret, intrinsic efficacy. The one is made the exclusive source of spiritual life, whilst the other involves a refined transubstantiation; and both are so dwelt upon as to lead our flocks insensibly to rely upon them in the way of an *opus operatum.*

"5. The sanctifying work of the Holy Ghost, and repentance and conversion to God, are taught, as they could not fail to be. But Tradition soon contrives to destroy their efficacy, by the manner in which works of congruity, fastings, the observance of times and seasons, alms-giving, absolution, auricular confession, prayers for the dead, invocation of saints, the private use of the crucifix, celibacy, monastic vows, extreme unction, and a multitude of other matters, of self-worship and voluntary humility, after the manner of the Romish Breviaries, are partly apologized for, partly recommended, partly incidentally spoken of, partly slightly blamed; so that instead of the sanctification of the heart and life to God by his Spirit, a slavish temper of superstition is too much encouraged.

"6. Once more, Church discipline, subjection to pastors, reverence for holy places and persons, and the episcopal polity of our own Reformed Church, with its apostolical doctrine and order, are very properly defended and enforced. All this is well, but is utterly spoiled by subsequent statements. These writers make the apostolical succession to be a vital point in salvation, the grand centre of the Christian System, and insist on the necessity of proving, by an 'endless genealogy,' the transmission of the sacramental virtue in unbroken personal descent from the apostles.

"7. The exercise of private judgment—that is, of each man's responsibility to God, is admitted, as it cannot but be admitted in a Protestant Church; but the shackles of error are soon thrown over it—it is limited to the discovery of who is to be our authorized teacher—*i. e.* the Church; and then to her teaching the individual judgment is to yield.

"8. Lastly, if any of the grace and blessedness of the Gospel remains, the general doctrine of Reserve is still at hand to annihilate its force. The Tractarians pretend indeed only to inculcate discretion in teaching catechetical instruction—order—wisdom—the giving 'milk to babes'—the 'not putting new wine into old bottles'—the communicating truth to our people 'as they are able to bear it.' But all this we admit. Who ever claimed the right to neglect them—and who has neglected them? But all this is essentially different from the reserve they insist on. We are to "veil from the world," they tell us, 'holy sentiments;' we are not always to proclaim the grace of the Gospel. We are not to 'preach in season and out of season,' as the Apostle did, 'Jesus Christ and Him crucified.' This is a mistaken opinion. We are to dread 'an indiscreet exposure of religion;' such is the language of our authors, 'as occasioning the perpetration of crimes almost unequalled in the annals of the world.' To bring forward explicitly and prominently the Atonement, is quite opposed to the teaching of Scripture. This seals and saves up the whole system."

THE BIBLE THE RULE OF FAITH.—In these evil days upon which we have fallen, when there is an avowed design among learned Ecclesiastics to supersede more and more from the principles of the Reformation," it is not wonderful that the word of God should be disparaged, and regarded as an insufficient guide. So indeed it has proved. There are those who contend that the Bible alone without tradition is an incomplete rule of faith. These, in our view, is showing the highest contempt for that divine authority and wisdom that indited the sacred volume. We have no doubt that great and to a clearer and fuller understanding of various parts of the Scriptures may be derived from the labours of the learned, who have lived in ancient and modern times. But that these are necessary in order to teach a soul how to be saved—in order to enable a sincere inquirer, with the Bible in his hands, who is looking up to God for direction, to find the way of life, we do not believe. These remarks have been suggested to us by seeing the following notice in the last No. of the Christian Witness. The cause of Protestant truth, and its necessary concomitant—the free and universal circulation of the Scriptures has no better friend, nor abler advocate than the distinguished divine here referred to. May his life long be spared to stand, as he always has, the firm supporter of the Bible Society, and the devoted advocate of evangelical truth in all its manifold and varied interests.

REV. DR. MILNOR.—It is highly gratifying to us to announce that the Rev. Dr. Milnor, the venerable rector of St. George's Church, New York, has been appointed to deliver the dissertation at the *first* semi-annual meeting of the American Bible Society. The subject of the dissertation assigned to him for discussion is a most important one, and appropriate, we think, to the state of the times. "The Bible as the Rule of Faith." This deeply interesting topic we are well assured, will be handled by this distinguished divine in a manner worthy of the subject and the occasion, and which will give strength and support to the fundamental principles of Protestantism embodied in the often quoted language of the immortal Chillingworth, "the BIBLE, the BIBLE is the religion of PROTESTANTS."

RECOLLECTIONS OF ENGLAND.

NO. XXV.

Dear Brethren,—I left the ancient city of York for my northern journey, in the train for Darlington. My purpose was to pass a few hours at Durham, and then to proceed to New Castle for the night. The country through which this road passes for York, is flat and uninteresting, until you arrive in the neighborhood of Durham, when you get among the northern hills which rise one after another, to the utmost boundary of the Island. There is but little to arrest the attention between York and Durham. The country seats are few and the villages are poor. The smoke of collieries, and the immeasurable coal pits on every side, indicate the main occupation and wealth of the country, and the population is such in appearance as you would expect to see. I felt a particular interest in observing them however, from having just read Lord Ashley's report to the House of Commons, of the appalling oppressions which are allowed and endured in these places. That such scenes of horror should have been tolerated in England, was an amazement to me. But for the circumstantial character of this report, the multitude of witnesses examined, and the respectability of its source, the statements which it contains could hardly be believed. These histories of cruelty and suffering practised upon the wives and children of British subjects, under the very eyes of the legislators, and landowners, and rulers of the people, put out of all comparative calculation, the grievances which are alleged as connected with American slavery. And though I should be the last man in the United States, to advocate or apologize for these, so far as they are proved to exist, I could not but feel the extreme inconsistency between the violence with which they were referred to and repeated in many scenes in England, and the toleration, or doubt, or absolute unbelief, with which the atrocities of their own mining system were regarded. I brought home with me a folio copy of this report of perhaps 250 pages, as a curiosity to be afterwards studied and considered. Lord Ashley, with his characteristic disinterestedness and benevolence, brought all these facts of oppression to light with incredible labour. And though when the subject was first introduced into Parliament, it startled the nation with horror, yet it was not in his power to carry his indispensible purposes and plans of amendment through the two houses of British legislation. Whether the points which were conceded to him, will be actually carried into effect, remains to be seen. But the interest I had felt in this subject was fresh in my mind, while I was travelling through the regions of the collieries; though it was not possible for a mere traveller to see anything on either side of this question of abuse, the facts which are alleged being all beneath the earth. The coach from Darlington brought me to Durham for dinner, and here I remained until the evening coach took me up again for New Castle. Durham is a most singular ancient town. It stands on both sides the high and broken banks of the river Wear, which winds through it in the shape of a horseshoe, bewildering the pedestrian extremely. The cathedral and university occupy the whole of the tongue of land which is washed around by this stream, and is the highest point of the town. They thus stand in the centre of the town, but in the curious narrow streets, and the various bridges which run off on each side, they are truly the centre of a labyrinth to a stranger. I lost myself completely in the attempt to find my way about, and could hardly understand my relative position by any directions which I could get. From my hotel I walked immediately over to the cathedral. The houses are piled up one upon another, on the ascent of the hill from this side. But the summit of the hill, on which the cathedral stands, is a beautiful level yard, displaying this magnificent pile to great advantage. It is a very grand and noble edifice, and stands before the observer as one of the most noble and impressive edifices of the kind in England. It is probably one of the most ancient of all the cathedrals. Its order is Saxon, with circular arches, and columns of immense size, ornamented some with spiral flutes, others with squares, others with diamonds, giving a very singular appearance to the interior. The lofty towers without, and the very massive architecture, in the entire seclusion in which the building stands, have a very fine effect. I have contemplated no sacred edifice with more serious feeling, or a higher excitement of reverence. It was the hour of evening prayer, when I entered the building. Of course the choir was closed. But the sound of the singing and music was perfectly distinct in its feeblest notes throughout the building. There was a vast improvement in the method of performance here, in comparison with the last which I had heard. The swelling notes of the organ as they rolled through the long aisles, lofty arches, mingled with the clear and sweet tones of the responsive chants, which were performed with great harmony, affected me with feelings of solemnity, and excited my heart to praise. Certainly I heard no cathedral music in England equal to this evening's worship. When the service was concluded, the clergy came out in procession with the vergers bearing their silver maces before them, and turned round at the door, and very low and solemnly bowed toward the East, and then passed off to the cloister in the southern side. There were not a dozen persons in the Cathedral, besides those actually officiating in the service. I wandered round afterwards through all the aisles and monuments of the place, and admired greatly the size and simple magnificence of the building. But I formed no new opinion of the importance or advantage of these cathedral services. They may inspire religious sensibility in the minds of a few, but they are the fruits and agents of mere formalism, and sinful mockery of God, it is to be feared, in many more. Here in a small country town, is an edifice, which if it were employed for the proper ends of the Gospel, for religious instruction of the people, is perhaps sufficient to contain nearly all the worshippers in the place,—but which, as far as I could see, in its present system, is made useless at the best. The people are gathered for instruction in other places. Churches and chapels are scattered round the town. But this immense pile is reserved, for the mere purpose of a formal singing through the worship of the Church, in which few units in those who are paid for the purpose, and still fewer probably, derive any spiritual benefit from the circle through which they are required thus formally to tread. With the whole system of scriptural and gospel operation among men, they are apparently inconsistent, and for the end of promoting this, manifestly useless. In this cathedral the most interesting object to me, was the beautiful statue of the venerable Bishop Barrington, who for near half a century presided with so much excellence, and apostolic dignity and usefulness, over this diocese. He is represented kneeling in prayer, and has an exquisite expression of meekness and tenderness, which seems almost like life itself. I had revered his character, and loved to dwell upon his memory, so sincerely, that I felt as if I were standing before the monument of a friend. More like our own White and Griswold, than any other moderns, his character as a Bishop was most exemplary and attractive. His successor in this See, Bishop Van Mildert, was also a man of great excellence. Of the present Bishop, I know but little. Bishop Van Mildert established the University of Durham, which stands opposite to the Cathedral, and was formerly the Episcopal Palace. It is a curious edifice for its present purpose, looking far more like the castle of a feudal baron, for which it was designed, than like the peaceful abode of science and study. It is a large quadrangle connected with an immense circular tower, which was formerly the ward of the castle, and which is approached only by a subterranean corridor and staircase. This is now occupied by students, and is a delightful residence, saving the single feeling of possible incarceration which is connected with it. The back of the University is upon the precipitous bank of the river, and is wholly inaccessible from that quarter. The view hence is beautiful. The country around a retired and quiet, and there could not be a fitter situation for a seat of learning. After walking round the summit of the hill, to see everything which was accessible, I attempted to return to my inn again. But I found myself to my surprise, on the entirely opposite side of the town, having taken the wrong turn as I descended to the isthmus which connects this hill with the land below. It was long before I could comprehend my difficulty, or find my way back again. There is a curious contrast between the age and grandeur of the buildings which I have described, and the residue of the town,—which is one of the poorest in appearance, and least attractive of all I saw in England. There is no other place probably like it. It is without trade or manufactures, or any source of improvement, and remains as feudal and quiet, as it has been for centuries past. My visit to it, however, gratified and interested me very much.

In the evening, the coach took me up for New Castle, where I arrived at ten o'clock, in the permanent rain of this country. It was the time of the annual races, and it seemed impossible as we drove into New Castle, that we should find a shelter anywhere. Hundreds and thousands of people were literally thronging the streets. We drove up to the inn, where other coaches were already unloading, and the cries of "no lodging here," were resounding from numbers. Indeed it seemed almost hopeless to make an attempt at entrance to the house itself. But my coachman was that desperate one which drives to inventions, so I pushed immediately through the crowd, leaving landlord and waiters behind, and penetrated at once to the rear of the building, to find the chamber-maid. From her, I found that a single room in the house had just been given up, and she guided me to it. So while dozens were shrieking on the outworks still, I was peacefully settled in a comfortable chamber, and in a few minutes, had every thing around me fixed in private comfort. I could not but call the fact to mind, among the numerous instances in which a gracious providence above, has made me dependant upon female tenderness and sympathy for the comforts I have enjoyed. To be left in the street at midnight, in a storm of rain, in a dark and strange town, of which I knew not a single house, was the prospect from which I had been preserved, by the kindness which had given me the only remaining bed in this crowded place. Why amidst the noise of the multitude which were thronging the house and calling for everything, and all things at a time, the girl had not turned from me with careless inattention for which her weariness of labour might have apologized, I could only ascribe to a watchful kindness higher than earth. But I shall never forget the politeness with which that northern girl conducted me to my room, and provided for me, drenched with rain, everything which was needful for my comfort and repose. The early dawn aroused me for my journey to Edinburgh. The town of New Castle, is remarkably well built, and has been much improved in its appearance in late years. It stands upon the Tyne, which is wider here than the Thames at

London, and is the great northern mart for coals. My ride out in the morning took me through a large portion, and the best looking portion, of the town. It is one of the best built towns I saw. From New Castle, there are several different routes to Edinburgh. I took the earliest coach, and without design, took the eastern or sea coast road. We were all the way, within sight of the ocean upon our right. Some portions of this ride are very beautiful, indeed magnificent. Whether the other routes are equal or superior, I have no means of knowing. The ride through this northern country is over successive hills, which are generally barren, even of trees. Occasionally you meet a wooded spot, which always proves to be an ornamental plantation around some country seat. But beside these, there are no trees and few hedges. The stone walls called to my mind the dear land of my nativity, New England, which with all its hardness of soil and climate has never yet been equalled in my eyes, by what my wanderings have since seen. Vast numbers of coal pits abound in these northern counties, which with their steam engines and lofty chimneys, are the main objects of sight. There are no towns of any consequence, until you come to the ancient Alnwick with its Castle, called here *Annick*. This is a spot of which every school child in America has read, in that beautiful ballad which commemorates its hermit. It is a feudal town with walls and gates, on the land of the Duke of Northumberland. Lofty columns surmounted by the standing lion, the ducal crest, first attract your notice. The park wholly encompasses the town, and extends for many miles around. From the highest hill which we ascended, in the neighborhood, the walls of the park were seen surmounting hill after hill, as far as the eye could reach. Immediately adjoining the town, is the ancient Castle, the residence of the Duke. It is a curious structure, with heavy walls, and a deep moat and drawbridge, wholly inaccessible, but by the permission of the residents within. The walls are surmounted with a vast number of stone figures of men in different attitudes and dresses, which have the appearance of life, even at the nearest point of vision from without, and seem like an army of defenders of the Castle within. The park is watered by a beautiful stream crossed by heavy stone bridges, and extends on that side, down to the sea shore, between which and the Castle, there is no building. The surrounding hills are very high and steep, so that you see the Castle which stands upon the side of one of them, from many different points, and at a great distance. No one could pass the beautiful scene without the many recollections which ancient bards have hung around it. It embodies the highest conceptions of ancient feudal magnificence and power. But I was rolled by it with rapidity, and all belonging to it, soon faded from my sight. From Alnwick to Berwick upon Tweed, there is nothing interesting. The sea coast is about a mile distant from the road. The hills are barren and steep. The villages poor and cold. And only here and there, is there a gentleman's house to relieve the tedious blank of the journey. But at Berwick we entered Scotland. And this opens a scene so new and extensive, that I will defer it to another occasion.

S. H. T.

DECLARATORY PROTEST.—The Bishop of Australia has issued and published a very formal protest on behalf of himself and his successors and the clergy of the diocese, and also on behalf of the Archbishop of Canterbury, primate of all England to the Bishop of Rome, the pope, declaring that he "has not any right or authority according to the laws of God, and the canonical order of the church to institute any Episcopal see, or sees within the limits of the diocese of Australia and province of Canterbury aforesaid." We do not know how this may strike others but to us it appears supremely ridiculous. The pope will laugh his protest to scorn, and plant as many sees in Australia and every other part of the world as he pleases.

REBECCA AND HER DAUGHTERS.—This is the singular name assumed by an association in Wales, that are producing great agitation through all that region. In that mountainous region, turnpike gates are erected on the roads at very small intervals, and at these gates very high tolls are demanded. This has for a long period been a subject of complaint and a great annoyance to the farmers, and others carrying their products to market. It was with the professed view of gaining some alleviation from this evil that this secret association commenced. The ringleader, who as yet has succeeded in keeping in perfect concealment, is said to be a shrewd stalwart farmer, who as he and his associates perform their depredations disguised in female apparel, has assumed the name of *Rebecca*, and his associates call themselves his *daughters*. They usually perform their acts of devastation under the cover of night. These consist in the complete demolation of the toll gates and all their appertenances from one end of the country to the other. This they effect so suddenly, that the work seems scarcely done before they are off, and every trace of the party has disappeared except the ruin they have left behind. Hitherto they have eluded all attempts of detection by the authorities of the country. In reference to Wales and these movements, the August No. of the London Christian Observer remarks:

"The disturbances in Wales increase, notwithstanding the vigilance of her Majesty's Government in endeavouring to suppress them. The Turn-pike Toll grievances was the pretext for the Rebecca conspiracy; but it is addressing itself to ulterior objects;—the abolition of tithe and rent-charge, the extinction of church-rates, a new system of poor-laws, the adjustment of rents; and, as in Ireland, the exclusion of 'Saxons' from posts of influence or authority. It is clear that these illegal and dangerous combinations ought to be promptly quelled, whatever may be the consequences; for self-preservation is the first instinct of States as well as of individuals; and if such proceedings either in Wales or Ireland are not vigorously opposed, we may soon have again a heptarchy, or an armed and jarring confederacy of a hundred independent States, instead of a 'United Kingdom.' But this effected, a paternal government and legislature ought as much as possible to remove causes of discontent; though how this is to be accomplished is not an easy question for solution. The extension of manufactures and foreign trade, if a legislature could enlarge them by Act of Parliament, might only lead to future difficulties on a larger scale. The quantity of iron, for example, now manufactured and sold, is double what it was not many years since, and yet the workmen and their families are in the most pitiable condition; the population having overgrown the enlarged demand, and the same remark applies to most other branches of industry."

SCRIPTURE AND TRADITION.—Upon a re-perusal of Bishop Lee's most admirable discourse upon "the unsearchable riches of Christ," we find the subject of Tradition in its relation to Scripture, so happily discussed, and the great Protestant doctrine in reference to the sufficiency of Holy Scripture so ably and nobly sustained, that we feel we should do injustice to our readers did we not spread this extract on our columns. It is a time when every man should understand the worth of his Bible. We are sure that the Bishop's counsels will be regarded as no less instructive and useful to laymen, than they were to the theological class he addressed.

You may be prevented from preaching the riches of Christ, *by neglecting their great depository, the Holy Scriptures*. Our age, beyond any that has preceded it, has verified the saying of the wise man, "of making many books there is no end." Doubtless there are many advantages attendant upon the multiplication of instructive works. There are placed within the student's reach increased stores of knowledge, of criticism, of maturely thought and of full discussion upon topics of immediate interest. But we fear that the unfavorable tendencies of this state of things, equal, if they do not outweigh, all of benefit that can be expected to result. We are tempted by the abundance of periodicals and similar publications, to spend much time in desultory reading, which can profit little. The desire to acquaint ourselves with things new and old can hardly be indulged, without drawing the mind away from the store-house of divine truth, setting it afloat on a sea of opinions, or as a remedy for uncertainty, leading it to fasten itself upon some particular master or school. It is needless to remark how unfavourable this is to the following out of the exhortation in our ordination service; "consider how studious ye ought to be in reading and learning the Scriptures," and "that by daily reading and weighing the Scriptures, ye may wax stronger and riper in your ministry." From the Lord's own treasury we must draw our stores of divine wisdom, that we may be able faithfully and profitably to teach others. In doing this it becomes us to use such approved helps as may be within our reach. It is the part of rash presumption, to despise and discard the light which is thrown upon the sacred page by the consentient testimony of the wise, the learned and the holy of all ages. Of course views and opinions will gather weight from the numbers, the characters, and the favorable circumstances for correct judgment, in point of time and place, of those by whom they have been advocated. The testimony of the earliest ages of the Church, will be of great interest and importance, especially respecting the original usages and institutions of the Christian body. Far be it from us to deprecate the value of the witness to apostolic practice and sound doctrine, of the burning and shining lights of the ancient Church. But is this deference to their opinions, as wise and holy men, increased as it should reasonably be by their antiquity, to become implicit submission to their authority, as the only lawful expositors of the Scriptures? Are they to be our sole interpreters? Are we to go, not to the Word itself, but to frail and fallible men for the divine will? Are the Holy Scriptures so obscure, their meaning so hidden that we may not be trusted to draw it forth ourselves, but must receive unquestioning what fathers, however venerable, assure us to be their import? Strange, if this were so, that the book itself should not caution us against presuming to read it with our own eyes. Had our Church thus judged, could she have framed articles, declaring the Holy Scriptures to "contain all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation."* And, of the authority of the Church, declaring that "it is not lawful for the Church to ordain any thing that is contrary to God's word written; neither may it so expound one place in Scripture, that it be repugnant to another."† To turn for a moment to that depository of "godly and wholesome doctrine," the book of homilies: we are told, "Ignorance of God's word is the cause of all error, as Christ himself affirmed to the Sadducees, saying that they *erred because they knew not the Scriptures*. And if you be afraid to fall into error by reading of Holy Scripture, I shall show you how you may read without danger of error. Read it humbly, with a meek and lowly heart, to the intent you may glorify God, and not yourself, with the knowledge of it; and read it not without daily praying to God, that He would direct your reading to good effect. Presumption and arrogancy are the mother of all error; and humility needeth to fear no error." "And whosoever giveth his mind to Holy Scriptures with diligent study and burning desire, it cannot be, saith St. Chrysostom, that he should be left without help." "And in another place, St. Chrysostom saith, that man's human and worldly wisdom or science is not needful to the understanding of Scripture, but the revelation of the Holy Ghost, who inspireth the true meaning unto them that with humility, and diligence do search therefore. *He that asketh shall have, and he that seeketh shall find, and he that knocketh shall have the door opened.* If we read once, twice, or thrice, and understand not, let us not cease so, but still continue reading, praying, asking of others, and so by still knocking, at the last the door shall be opened, as St. Augustine saith, although many things in the Scripture be spoken in obscure mysteries, yet there is nothing spoken under dark mysteries in one place, but the self-same thing in other places is spoken more familiarly and plainly."‡ Neither can we assent to the plea that doubts could be more easily solved, or disputes more readily settled by reference to any human arbitration. No language can be framed which ignorance cannot mistake, prejudice misrepresent, or which sophistry may not cavil at and evade. Do we find the result of such appeals, in that body which claims to possess a rule infallible, to be, by any means, freedom from dispute and dissension?§ Do we observe as a matter of experience, that there is less dispute respecting the meaning of fathers, or of the Church herself, than in the interpretation of the holy volume? Who has not found commentaries darker than the text, and expositions more difficult than their original subject? If asked, says Bishop Jewell, 'What say we of the Fathers Augustine, Ambrose, Hierome, Cyprian, &c.? What shall we think of them; or what account may we make of them? They be interpreters of the word of God. They were learned men, and learned fathers; the instruments of the mercy of God, and vessels full of grace. We despise them not, we read them, we reverence them, and give thanks unto God for them. They were witnesses unto the truth; they were worthy pillars and ornaments in the Church of God. Yet may they not be compared with the word of God. We may not build upon them; we may not make them the foundation and warrant of our conscience, we may not put our trust in them.'

"But we say there is no case in religion so dark and doubtful but it may necessarily be either proved or reproved by collection and conference of the Scriptures. In this conference and judgment of the Holy Scriptures, we need oftentimes the discretion and wisdom of learned fathers. But notwithstanding, we may not give them herein greater credit than is convenient, or than they themselves, if it were offered, would receive. We may reverently say of them, as Seneca in the like case some time said, 'they are our leaders but not our lords.' They are not the truth of God itself, but only witnesses unto the truth."‖

It may be to us, brethren beloved, cause of deep and lasting regret, if after promising 'out of the Scriptures to instruct the people committed to our charge, and to be diligent in reading them,' it shall be found, that we have neglected to search prayerfully and humbly this mine of pure gold, and have sought by fastening our faith upon the opinions of our fellow-men, to evade that responsibility of judgment which God had fixed upon us, and which His grace, if truly sought, would have enabled us safely to exercise.

* Art. 6. † Art. 20.
‡ Homily of Reading Holy Scripture.
§ "But they say the Scriptures be dark, therefore we must seek the meaning of them in the doctors. The doctors agree not. Then must weigh and try them by the Master of sentences. The Master of sentences himself, sometimes is not holden. Then must we seek further to the school doctors. The school doctors can in no wise agree. There is Scotus against Thomas; and Occam against Scotus; and Albertus against Occam; the nominals against the reals, the scholasticals against the canonists. The contention is greater, and the doubt darker, than ever they were before."—*Jewell's Reply to Harding's Answer*, p. 193.
‖ Treat. of the Holy Scripture, p. 36.

THE REV. SAMUEL COOK.—We understand, that the vacancy in Trinity Church, Geneva, W. New York, occasioned by the resignation of the Rev. P. P. Irving, Secretary of the Foreign Committee, has been supplied by the election of the Rev. Mr. Cook, of Lyons, to the Rectorship of that parish. A more judicious choice could scarcely have been made. We have long thought that Mr. Cook's fine pulpit powers and high ministerial qualifications would command for him some elevated post in the Church. We lament the loss that will be felt in the interesting parish he will leave.

THE REV. DR. HENSHAW.—We learn that the new Bishop of Rhode Island has commenced the discharge of his Episcopal duties with great acceptance. He officiated in Zion Church, Newport, last Sunday. In the morning he instituted the Rev. Benjamin Watson, into the Rectorship of the parish, and in the evening held a confirmation. Thirty-five persons came forward to receive that apostolic rite. Our informant remarks that the Bishop's sermons were of the highest order, and that his address to the candidates for confirmation was exceedingly appropriate, solemn and impressive.

NEW AGENT.—Mr. William Root is appointed Agent for the Episcopal Recorder at Marietta, Ga.

NEW PUBLICATIONS.

A FAMILY EXPOSITION OF THE PENTATEUCH. BY THE REV. HENRY BLUNT, M. A. NUMBERS AND DEUTERONOMY. *Philadelphia, Herman Hooker, 178 Chestnut street.* 1843.

It is a great blessing to the world that this lamented author was spared to publish so many works. We believe this "Family Exposition" was his last work. This volume therefore, which is replete with most delightful truth may be considered as containing Mr. Blunt's dying thoughts.

We have received from Mr. Graham, 98 Chestnut street, No. 9 of the Illustrated Prayer Book—a work evincing great taste, and which thus far has been perfectly sustained in the character of its embellishments.

We have received the first No. of the new series of Campbell's Foreign Semi-Monthly Magazine—which is beautiful in the engravings by which it is accompanied, and rich in the pleasing and valuable articles spread upon its columns, gleaned from the fields of European literature.

THOUGHTS ON IMMERSION; OR THE MODES OF ADMINISTERING THE HOLY SACRAMENT OF BAPTISM. BY REV. WM. H. ODENHEIMER, A. M. *Philadelphia: H. Hooker, 178 Chestnut st.*

This little volume is in the form of a series of letters "addressed to a person whose mind has been disturbed by the assertions of the Baptists." The author takes up all the passages where the Greek words signifying baptism occur, enters into a special investigation of the Greek word "Bapto," and also "Baptizo"—shows what was the practice of the primitive Church, and answers some of the prominent arguments of the Baptists, from the conclusions drawn from these investigations.

We have just received "Three Discourses, by the Rt. Rev. James H. Otey, D. D., Bishop of Tennessee, on the Unity of the Church.—THE MINISTRY. THE APOSTOLIC SUCCESSION.

We have received the Sept. No. of "The Christian Family Magazine," which commences vol. 3d. This work is edited by the Rev. Daniel Newell, New York. It is for sale in Philada. by F. C. Wilson, 18 Carpenter st. It is a spirited monthly and contains many articles of great merit.

We have received Bishop Whittingham's Address to the students of the General Theological Seminary at the annual commencement.

FAIRHOLME'S GEOLOGY OF SCRIPTURE.

This is a work sent us by Mr. Hooker, 178 Chestnut st., by whom it is published. It claims to present "a general view of the Geology of Scripture, in which the unerring truth of the inspired narrative of the early events in the world is exhibited and distinctly proved by the corroborative testimony of physical facts on every part of the earth's surface."

* Jewel's Defence of Apology, p. 53.
† Ordering of Priests.

Intelligence.

DOMESTIC.

DIOCESAN.

PENNSYLVANIA.

At a meeting of the Vestry of the* "*Church of the Nativity*," *S. G.*, held on Saturday, August 26th, 1843, the following Preamble and Resolutions were unanimously adopted:—

Whereas—the present accommodations for Divine Service, are by no means adequate to the wants of the Parish: and

Whereas—no other place affording more room, can possibly be procured:—and whereas, it is our full belief—strengthened by past experience,—that very little good can accrue to the Church at large, or this Parish, in particular, from worshipping in a temporary place,—without sufficient room, and with no fixed and settled plans for the future—therefore,—

Resolved—that we deem it expedient to take immediate and decisive measures towards the erection of a church edifice.

Resolved—that so firm is our belief that a church once erected here would be well sustained, and become at once so highly instrumental in building up the cause of Christ—both here and elsewhere: that we deem it our bounden duty to contribute, to the extent of our ability, towards its erection, and also to call upon the churches generally for aid in the completion of this important and good work.

Resolved—that a Committee of Three be appointed to take immediate measures to carry the foregoing resolutions into effect.

* Late "St. Timothy's," the name having been changed by a resolution of the Vestry.

Resolved—that we respectfully request the Editors of the *Episcopal Recorder* and of the *Banner of the Cross* to publish the foregoing Preamble and Resolutions together with the following address:—

Our field of labour is extensive, containing a population of some 30,000 souls, with but one Episcopal Church: it is literally "white for the harvest." And the question is—Shall the Church enter this field and gather the ripened grain into the garner of her Lord, or abandon it to other reapers, or (which is more likely) to be trodden under foot by the enemy.

Churchmen, will ye not so respond as to stay up our feeble hands:—rejoice our anxious spirits:—save perishing souls:—and make glad the city of our God! What richer Christmas offering can the Episcopalians of this city make to God than that of a church bearing the name of His "Nativity" who was born "King of the Jews"—Whose kingdom is an everlasting kingdom—and whose dominion is without end.

WILLIAM C. COOLEY, *Rector*,
EDWARD C. WAYNE, *Accounting Warden*,
SAMUEL STONES, M. D., *Jun. Warden*,
JOSEPH WAREHAM,
THOS. THOMPSON,
JAMES BOUNDS,
JOHN D. FISHER,
PETER BAKER,
WM. BROOKFIELD,
E. L. FOUSE, *Secretary*.

We understand that the Rev. Mr. Lybrand, recently ordained in this city, has been called to take the pastoral charge of St. Paul's Church, Camden, N. J., and that he has signified his acceptance of the invitation.

MASSACHUSETTS.

We learn from the Christian Witness, that Bishop Eastburn in the course of his regular Episcopal Visitation administered confirmation in the following places. In Hanover, he confirmed *two*; in New Bedford, *fifteen*; in Nantucket, *nineteen*; at Fall River, *fourteen*; Newton Lower Falls, *three*; Wilkinsonville, *seven*; Springfield, *twelve*; Otis, *three*; Stockbridge, *thirteen*; Great Barrington, *twenty-eight*; Van Deusenville, *two*; Pittsfield *thirteen*; Lanesborough, *five*; Ashfield, *five*; Greenfield, *seven*; Northampton, *three*. The Witness adds:—In addition to the above, we find by recurring to the reports of the Episcopal Acts of the Bishop, that he has confirmed during his visitation the present season, 165 persons; making in all, 215, in 31 parishes.

For the Episcopal Recorder.

DELAWARE.

Messrs. Editors,—As you are always pleased to hear of the increase of our beloved Zion, I take the liberty of sending you the following information.

On Thursday 24th inst., our worthy Bishop laid the corner stone of a new Church to be called St. Thomas', at the pleasant village of Newark, Del., about 12 miles from Wilmington. There were present and assisting the Rev. George Allen Professor in Newark college, and Rector of the parish, Rev. Mr. Tyng, Rev. Mr. Goldsborough, (from Elkton, of the diocese of Maryland,) and Rev. Mr. Long. The laying of the corner stone of an Episcopal Church in Newark was quite an interesting event, and drew together a large congregation from the village and surrounding country. The Bishop's address upon the occasion was one of his most happy efforts, setting forth the Church in her true scriptural and apostolic character; he also very clearly and forcibly vindicated her articles from the corruptions of Romanism which some in a certain quarter would fain fasten upon her. We are thankful to the Great Head of the Church for such a Chief Shepherd, and believe whatever may be the extent of defection in other quarters, the Church in Delaware will prove true to the principles of the reformation.

Yours truly,

P. A.

Wilmington, Aug. 28th. 1843.

DISTRICT OF COLUMBIA.

CHURCH OF THE EPIPHANY, WASHINGTON, D. C.—Having failed to receive from a correspondent an account of the appropriate and interesting ceremonies which took place at the laying of the corner stone of a fourth Episcopal Church in the city of Washington, to be called "The Church of the Epiphany," we copy from the Baltimore Sun, the following minute account of the services of the occasion, furnished that paper by one of its correspondents.

"Agreeable to public notice, the society, and a large number of citizens of various denominations met, when a procession was formed under the direction of Col. James L. Edwards, as Marshal, in the following order:—Vestry, Register and Wardens of Rock Creek Church, do do do of Christ Church, Alexandria; do do do of St. John's Church, Georgetown; do do do of St. Paul's Church, Alexandria; do do do of Christ Church, Navy Yard; do do do of Christ Church, Georgetown; do do do of Trinity Church, Washington; Vestry and Register of Epiphany; Architect, John C. Harkness, Esq.; Clergy of the Episcopal Church, Mayor of Washington and Commissioner of Public Buildings; Rev. Messrs. French and Butler, supported by two Wardens, Messrs. Morrison and James; The Sunday School of the 'Church of the Epiphany,' with a very pretty banner on which is the inscription—'*We have seen thy star, and have come to worship thee;*' Washington City Female Orphan Asylum; Congregation of the 'Church of the Epiphany;' citizens generally.

"The procession accompanied by a fine band of music, proceeded to the site of the new edifice, on the North side of G, between 13th and 14th streets. On entering the square of ground, the body halted, when the ladies and children were escorted to the seats assigned them. The Rev. Clergy then took their stations in front, and as they approached the spot, with slow and measured step, clothed in their canonicals, the Rev. Mr. French commenced reading sentences of Scripture, in a solemn and impressive manner, which he continued to do until they ascended the platform. The appropriate hymn 'Before Jehovah's awful throne' was then sung with fine effect by the choir, in which I was pleased to observe amateurs from several of the churches of various denominations. An introductory address was delivered by the Rev. Mr. Harris, which was followed by a prayer from the Rev. Mr. Bean.

"The anthem, 'When the Lord shall build up Zion,' was then performed by the whole choir, and many fine voices in the assembly, in a manner well calculated to transport the mind and cheer the hearts of all present.

"The stone was then laid by the Rev. Mr. French. In it there was deposited a copy of the Bible; Book of Common Prayer; Canons of the Protestant Episcopal Church; copies of the several newspapers, and a parchment, on which was inserted the year of the formation of the congregation, date of laying the corner stone, names of Rector, Vestry, and Wardens of the Church of the Epiphany, names of Bishop of Maryland and architect of the building, President of the United States and Mayor of Washington, a copy of the form prescribed by Bishop Whittingham for the ceremony, &c. Several mementos by female members and friends of the church.

"The address of the Rev. Mr. Butler, of Georgetown, followed. This discourse evinced deep originality of thought, contained many bold and beautiful figures, interspersed with happy illustrations, and was delivered with a pathos and eloquence which seemed to enlist the attention and affect the hearts of all present.

"The 'Dismission Hymn' was then sung by the choir and congregation, when the audience was dismissed by a benediction from the Rev. Mr. French."

From the Southern Churchman.

"ST. JOHN'S CHURCH, GEORGETOWN, D. C.—The congregation worshipping in the Episcopal church on Second street, are repairing and enlarging this old temple of the most High, in a manner truly commendable and praiseworthy. When finished, it will be a large and commodious church, equal in its exterior arrangements to any that adorn our town, and capable of containing the large and growing congregation which the piety and talent of the Rev. Mr. Butler, the pastor of the church, has succeeded in drawing together, as well as the large number of occasional visiter from other churches who assemble within its walls."

Baltimore Sun Correspondent.

This church was originally built for the Rev. John J. Sayrs, who died in the prime of life, and whose memory is cherished by many of those who partook of his ministrations. The vestry, with praiseworthy zeal, under the direction of the "building committe of the church," have carefully had the remains of this clergyman removed under the new pulpit, and the marble slab which has been long laid by the chancel will be placed in the wall of the church, a circumstance truly gratifying to the friends of this deceased divine.

S.

VIRGINIA.

REMOVAL.—The Rev. D. M. Wharton, having taken charge of St. John's Church, Berkeley parish, Spottsylvania county, Va., desires his letters and papers, to be directed to Lewis' Store, Spottsylvania Co., Va.—*South. Ch.*

THE REV. WILLIAM H. KINKLE.—We learn from an official source that the Rev. Wm. H. Kinkle, Rector of Cornwall parish, Charlotte Court House, Va., has been called to and accepted the rectorship of St. Paul's Church, Lynchburgh, vacated by the removal of the Rev. Thomas Atkinson to St. Peter's Church, Baltimore.

MARRIED,

On the 23d inst., at St. Peter's Church, New York, by the Rev. Hugh Smith, D. D., Rev. Charles Aldis, to Anna Maria, daughter of the late Rev. Abiel Carter of Savannah.

Ecclesiastical Calendar.

TWELFTH SUNDAY AFTER TRINITY.—Sept. 3.
Proper Lessons for Morning Service, Deut. vi. Matt. xv. Evening Deut. vii. James iv.

THIRTEENTH SUNDAY AFTER TRINITY.
SEPTEMBER 10.
Proper Lessons for Morning Service, Deut. viii. Matt. xviii. Evening, Deut. ix. James v.

FOURTEENTH SUNDAY AFTER TRINITY.
SEPTEMBER 17.
Proper Lessons for Morning Service, Deut. xxxiii. Matt. xxv. Evening, Deut. xxxiv. 1 Peter i.

BISHOP ONDERDONK'S APPOINTMENTS IN PENNSYLVANIA.

Mauch Chunk,	Sunday,	Sept.	17th,	
Beaver Meadow,		do.	18th,	Evening
Berwick,		do.	19th,	Evening
Athens,		do.	22d,	
Towanda,	Sunday,	do.	24th,	
Troy,		do.	25th,	
Coudersport,		do.	27th,	Evening
Smethport,		do.	28th,	A. and E.
Coudersport,		do.	29th,	Evening
Wellsborough,	Sunday,	Oct.	1st,	
Blockhouse,		do.	2d,	A. and E.
Lock Haven,		do.	4th,	Evening
do.		do.	5th,	Morning
Jersey Shore,		do.	6th,	
Williamsport,	Sunday,	do.	8th,	
Muncy,		do.	9th,	
Bloomsburgh,		do.	11th,	
Danville,		do.	12th,	
Sunbury,		do.	13th,	
Schuylkill Haven,	Sunday,	do.	15th,	Morning
Minersville,		do.	do.	Afternoon
Pottsville,		do.	do.	Evening

ST. ANDREW'S CHURCH.

This Church having been closed a few weeks for the purpose of cleaning and repair, will be opened on Sunday next; divine service to commence in the morning at half past 10 o'clock, and in the evening at half past 7.

"CHURCH OF THE NATIVITY,"—*late St. Timothy's S. G.*

Next to the North east Corner of Ridge road and Spring Garden street.

Divine service will be regularly held on every Sunday commencing at 10 o'clock in the morning and at 8 o'clock in the Evening. The Lecture as usual on every Friday evening at 8 o'clock.—*Seats Free.*

ACKNOWLEDGMENTS.

The Rector of St. Peter's Church, Beaver Falls, would gratefully acknowledge the receipt of the following donations during the past year. A box of valuable Fancy articles from St. Peter's Church, and $30 worth from Christ Church. A communion sett which was presented by the Sunday-school children of St. Peter's Church, with the exception of $5, given by the ladies of Christ Church. A box of valuable articles from St. John's and St. Paul's Churches.

FOR KENYON COLLEGE.

From Rev. Thomas Barrow, Frederick Co., Md.	$ 5 00
A Lady of St. Paul's, Philada.	3 00
Previously acknowledged,	1092 00
	$1100 00

WM. STAVELY & CO.

In the absence of Bishop McIlvaine I acknowledge the receipt of $218, from the members of St. Helena Church, Beaufort, S. C., through the Rev. J. P. B. Walker, for Kenyon College, or other purposes deemed best by Bishop McIlvaine.

"A Presbyterian," is informed that his letter of July last was received, in due course of Mail, by Bishop McIlvaine. The acknowledgment must have been omitted through inadvertance.

HENRY MCILVAINE.

GRANVILLE (EPISCOPAL) FEMALE SEMINARY.

THE next Session of this Institution will commence on the 14th of Sept. and continue 44 weeks, including a recess of one week at Christmas, and three days at Easter.

The School in all its departments, is under the immediate supervision of the Rev. A. Sanford, to whom applications for admission, and any communications in reference to the business of the School, may be addressed. A supply of competent and experienced teachers is secured for the coming year.

The charge for those who enter the family, including Board, Washing, Fuel, Lights, Room and Furniture, and Tuition in all the studies of the course, is, per annum $110 00.

Daughters of Episcopal clergymen will be received for	$100 00
Tuition of day Scholars per quarter,	4 50
Extra Charges.	
Instruction on Piano, with use of Instrument per quarter,	8 00
Instruction in French, Latin and Greek, each	3 00
Drawing per course of 20 lessons,	3 00
" Perspective, " "	4 00
Painting water colors, " "	4 00
Embroidery, " "	2 00

REFERENCES.

Rev. W. A. Smallwood,	*Zanesville.*
" M. T. C. Wing,	*Gambier.*
" A. F. Dobb,	*Columbus.*
" A. Clark,	*Circleville.*
" H. Dyer,	*Pittsburgh Pa.*

Granville, July 25th, 1843. Sept. 2

VALUABLE AND CHEAP BOOKS.

THE subscribers have recently published the following valuable and cheap works.

Neander's Church History,	cloth,	$1 50
Fox's Book of Martyrs,	do.	1 50
D'Aubigne's Reformation,	do.	1 00
Do. do	boards,	75
Bible in Spain, by Borrow,	paper,	37½
Gypsies of Spain do	do.	31¼
History of the Inquisition, by Llorente,	do.	37½
Liebig's Agricultural Chemistry	do.	25
Liebig's Animal do	do.	25
Father Clement,	do.	25
M'Crie's Covenantry,	do.	25
Fleming's Rise and fall of Papacy,	do.	25
The Neighbors, by Miss Bremer,	do.	18¾
Dr. Pusey's Sermon,	do.	6¼

JAMES M. CAMPBELL & CO.
Sept. 2. 98 Chestnut st., up stairs.

REV. MR. ODENHEIMER'S BOOK.

THOUGHTS on Immersion, in which the opinions of the Baptists are shown to be inconsistent with a just interpretation of the Scriptures, inconsistent with the practice and authority of the Primitive Church, wherein also the practice of the Church Primitive and general has been to baptize by *Sprinkling or Pouring*. In this sense, the author's work is one of authority, and calls for investigation on behalf of those who may have their thoughts disturbed by other views. It is written in the form of Letters addressed to a young man whose mind has been disturbed by the assertions of the Baptists.

This day published by H. HOOKER,
No. 178 Chestnut st., opposite the Masonic Hall.
Sept. 2.

SCHOOL BOOKS.

TEACHERS and parents are respectfully invited by the subscriber to his stock of School Books and Stationary, which may be obtained at as low prices as at any store in the city; among the assortment are the following Geographies: Mitchell's, Smith's, Olney's Woodbridge's Adam's, Worcester's and Smily's, the latter, the Geography and Atlas for 25 cts., also Burrit's Geog. of heavens, Butler's Ancient Geography and Atlas, also, all the popular works on Philosophy, Chemistry, Geology, Grammar, History, Arithmetic, Geometry, Algebra, Botany, Astronomy, Composition, &c. &c. Superior Copy Books at 37½ cts. per dozen.

JAMES K. SIMON,
Fifth st., above Spruce.
Sept. 2—6t. Late Redman's Bookstore.

D'AUBIGNE'S HISTORY OF THE REFORMATION.—A NEW AND CHEAP EDITION.

JOHN S. TAYLOR & CO. Theological and Sunday School Book-sellers and publishers, 145 Nassau street, New York, have in press and will publish in a few days, D'Aubigne's History of the great Reformation, abridged for Sunday-schools, and for general circulation, being an abridgment of the first three volumes, 1 vol. 18mo.

N. B. Any valuable books to be had in New York, furnished by J. S. T. & Co., at the lowest cash prices.
Sept. 2—3t.

THIS DAY PUBLISHED,

LETTERS to my Godchild. By the Rev. J. Swart, A. M., missionary at Jordan and Montezuma in the Diocese of Western New York. With an Introductory letter by the Rt. Rev. W. H. De Lancey, D. D. One elegant miniature volume. Price 37½ cts.

"There appears to be an opportunity of doing good to the soul of many an individual and advancing the glory of God, and the reign of His Church, by the publication of a work like the present, the design of which is the discharging of sponsorial obligations. The event which gave rise to the writing of these letters is, the fact of their author being the godfather of an only godchild; she is far distant, advancing in years, and under the instruction of Christian parents, no doubt, in making them public suggested itself, and looking around to ascertain various treatises we have upon the subject of confirmation. The author could not find that it had, he wrote; and giving at one time the design, table of contents, and treatment of the subject to his Diocesan, and at another putting the manuscript into his hands, was happy to receive his approbation of the plan."—Authors preface.

GEO. S. APPLETON, Publisher,
Sept. 2. 148 Chestnut st., opposite the Arcade.

JUST RECEIVED,

A Full and True Statement of the Examination and Ordination of Mr. Arthur Carey, taken from the Churchman of July 8th, 15th, 22d, and August 5th and 12th, with appendix. Price 25 cts. Sept. 2.

CHEAP ORGANS FOR SALE.

AN Organ of 4 stops—Principal—Stop Diapason—Flute and Fifteenth, built about two years and recently put in good order, for sale low. This instrument is worthy the attention of any congregation desiring a cheap instrument.

Also one of six stops—open Diapason—Stop Diapason—Dulciana—Principal—Fifteenth and Flute—compass from G G to F in alt. In perfect order and warranted a very superior instrument, for sale low.

The above instruments can be seen at the Organ Manufactory of H. KNAUFF, No. 212 North Fifth st.

Organs of any size made to order on the most reasonable terms, with the modern improvements.
July 15.

A NEW BOOK.

A GENERAL view of the Geology of Scripture, in which the truth of the Inspired Narrative of the early events in the world is exhibited, and proved by the corroborative testimony of Physical Facts on every part of the earth's surface; by George Fairholme, Esq.

This day published and for sale by H. HOOKER.
178 Chestnut st., opposite the Masonic Hall.

Also as above—Blunt's Family Commentary on the five books of Moses, now complete in 3 vols. This work is designed for daily use in families, and is one of the most useful and interesting of all Blunt's works. The last volume, now first published, contains the author's practical improvement on the books of Numbers and Deuteronomy. Aug. 26.

HENRY'S COMMENTARY.

BARRINGTON & HASWELL, 293 Market st., have published a new edition of "Henry's Exposition of the Old and New Testament," 6 vols. super royal 8vo.

From numerous testimonials of the high character of the work, we select the following:—

The Rev. Edward Bickersteth says, "There is in Matthew Henry a glow of love, a full exhibition of the sense, a happy reference to the passage expounded, and a lively cheerfulness which will ever make his work popular, useful and indispensable."

Dr. Doddridge says—"Henry is perhaps the only commentator so large that deserves to be entirely and attentively read through. The remarkable passages I think, should be remarked. There is much to be learned from this work in a speculative, and still more in a practical way."

Dr. Edward Williams says—"It is an incomparable work and too well known to need a discriminating character."

The Rev. Thomas Hartwell Horne, in his valuable introduction to the Study of the Scriptures, says, that its high and generally known value is so just and extensive, that it needs no recommendation.

The Rev. Adam Clarke, the Commentator, says—"The Rev. Matthew Henry, a very eminent dissenting minister, is author of a very extensive Commentary on the Old and New Testaments, and one of the most popular works of the kind ever published. It is always orthodox, generally judicious, and truly pious and practical."

Extract of a letter from the Rev. Francis Wayland, D. D., President of Brown University.

"I know of no work of the kind in any language which combines more sound good sense with fervent and deep-toned piety."

PRICE.—In good and substantial sheep binding, fifteen dollars per copy; or five copies for sixty dollars. In half calf binding, sixteen dollars per copy, or five copies for sixty-five dollars.

Cheap edition of the Proper Lessons to be read at Morning and Evening Prayer, on the Sundays and the other Holy Days throughout the year. Adapted to the use of the Episcopal Church in the United States. Price three dollars per dozen.

For sale by
BARRINGTON & HASWELL,
June 17—6t. 293 Market st.

MONEY RECEIVED FOR THE RECORDER.

Mrs. Ellen Throckmorton, Summit Point, Va.	$2 50
Rev. A. Shiras, Berryville, Va.	2 50
D. W. Hale, Ithaca, N. Y., (not a copy of No. 25 vol. 20 on hand)	3 00
Junius A. Clay, Lynchburg, Va.	2 50
Thomas W. Clagett, Upper Marlborough, Md.	2 50
Mrs. Ann T. Norman, Baltimore, Md.	2 50
Rev. F. B. Nash, Hopkinsville, Ky.,	2 50
Mrs. R. Glass, do.	2 50
Thomas J. Flourney, Princeton, Ky.	2 50
Sanford Duncan, do.	2 50
Leonard Hays, Barnesville, Md.	2 50
John Jones, Poolesville, Md.	2 50
J. R. Bacon, Mount Morris, N. Y.	2 00
R. Miller Elliott, Pittsburgh, Pa.	3 00
Wm. S. Matthews, Jr., Onancock, Va.	8 50
Miss Margaret Bussard, Louisville, Ky.	2 50
F. B. Tilley, do.	2 50
Mrs. C. M. Strader, do.	2 50
Mrs. Sarah M. Floyd, Apalachicola, Florida,	2 50
H. C. Hodge, Smithland, Ky.	1 25
St. Louis, Mo.—John W. Twitchell $5—Charles Merriman $5—George K. McGunnagle $1 50—Edward Tracy, Thomas J. Dix, George Hoyle, each $2 50,	22 00
Mrs. Lusatia Steele, Jeffersonville, Ia.	2 50
Mrs. Georgiana Buchanan, do.	2 50
Ira Robinson, do.	1 25
Victor A. Pepin, New Albany, Ia.	5 00
Mrs. Wincome Hall, do.	2 50
Henry W. Smith, do. (to March 1843)	15 00
James Alves, Henderson, Ky.	2 50
Rodney Gibbs, do.	3 50
Mrs. C. Saunders, Paducah, Ky.	2 50
Robert Hazlett, Zanesville, Ohio,	8 50
E. R. T. Armstrong, Cincinnati, Ohio,	2 50
Miss Sarah E. Clough, do.	2 50
George A. Perkins, Boston, Mass.	2 50
Josiah Saville, do.	3 00
John Potter, Esq., Princeton, N. J.	2 50
J. Couch, Meriden, Ct.	5 00
J. S. Richards, Reading, Pa.	5 00
Miss Mary E. Lodge, Marcus Hook, Pa.	2 50
Miss Eliza Reed, Macedon, N. Y.	3 00
Rev. Isaac Smith, Spottswood, N. J.	2 50
Dr. Keane, Fulton, Mo.	2 50
	$161 50

Poetry.

A SABBATH AT SEA.

BY MRS. L. H. SIGOURNEY.

Swift o'er the tossing deep,
As woke the Sabbath-day,
With favoring breeze and snowy sails,
A bark pursued its way;
When lo! a gush of music sweet
Came from its lonely breast,
A holy voice of hymns, that lulled
The wrathful wave to rest.

Upon the sheltered deck
Was held a sacred rite—
The worship of old ocean's King,
The Lord of power and might,
Who with a simple line of sand
Doth curb its monstrous tide,
And lay its finger on its mane,
To quell its fiercest pride.

High words of solemn prayer
Each listening spirit stir,
And by the fair young babe knelt down
The bronzed mariner;
On couch and mattress ranged around,
The sick forgot their grief,
And drank the healing lore of Heaven,
As dew, the thirsty leaf.

Poor Erin's ardent sons,
Up from the steerage came,
And in their rude response invoked
Jehovah's awful name;
While little children gathered near,
Blest in their guileless years,
Hands folded close, and lips apart,
And thoughts that moved to tears.

Filled with the scene sublime,
The priestly heart grew bold,
To speak with eloquence of Him,
Who the great deep controlled;
And loftier was his youthful brow,
And deep his tuneful voice,
That warned the sinner to repent,
And bade the saint rejoice.

A spell was on the heart
That bowed the proudest head,
Above us, the eternal skies,
Beneath our feet, the dead—
The dead—who know no burial rite,
Save storm or battle cry,
Whose tombs are where the coral grows,
And the sea-monsters lie.

It is a blessed thing
In God's own courts to stand,
And hear the pealing organ swell,
And join the prayerful band;
Yet who in full dependence feels
That One alone can save,
Until his fleeting life he throws
Upon the faithless wave!

It is a blessed thing
To heed the Sabbath chime,
And on 'neath summer foliage walk
To keep the holy time;
Yet who hath all devoutly praised
Him who his breath hath kept,
Until the strong unpitying surge
Raged round him while he slept!

Earth, the indulgent nurse,
With love her son doth guide,
His safety on her quiet breast,
Begets an inborn pride;
But Ocean, king severe,
Doth mock his trusting gaze,
And try the fabric of the faith,
By which on Heaven he stays.

Again that tuneful sound
Steals o'er the watery plain;
How passing sweet are Zion's songs
Amid the stranger-main.
Our vessel taught them to the winds,
Along her venturous way,
And bade the intrusive billows hush,
In their tremendous play.

Throughout the broad expanse,
No living thing is seen,
Except the stormy petril's wing,
That flecks the blue serene.
Praise!—Praise!—methinks the hoarsest surge
Might learn that lesson well,
Which e'en the infant zephyr's breath
To earth's frail flowers doth tell.

What though the tender thought
Of loved ones far away,
Steal lingering to the moistened eye,
'Mid prayer and chanted lay;
Yet trust in a Redeemer's word,
And hopes that blossom free,
And hallowed memories cling around
This Sabbath on the Sea.

Selected for the Episcopal Recorder.

BRIEF MEMOIR OF ISAAC WALTON.

Rev. Editors,—The very title of the following Memoir, will commend it to the attention of many of your readers. I compile and abridge it from an article in the (London) Christian Guardian, A. D. 1837. It may be added, that the good Isaac married the sister of Bishop Kenn, and left to bless his memory, one son and one daughter, Chaplain to the Bishop of Salisbury. The daughter married Prebendary, Dr. Hawkins, of whom Walton uttered the high praise—"Whom I love as mine own son." ORION.

A conspicuous blessing is attached in Scripture, to integrity and industry in one's professional calling. "Seest thou a man diligent in his business? he shall stand before kings, he shall not stand before mean men."* The life of Isaac Walton is almost a perfect fulfilment of these words. The humble tradesman, without even attaining to wealth, which so often commands an entrance into higher society, acquired the esteem, and enjoyed the confidence, of the most eminent persons in his time.

Isaac (or as he wrote his name *Izaak*) Walton, was born at Stafford, in August, 1593. Of his family there is no account. He settled in London as a linen-draper, first in one of the little shops over the Royal Exchange, till about 1624, when he removed to Fleet Street, two doors from Chancery Lane, and lastly he fixed at a house in the lane.

His earliest acquaintances in London were William Cranmer, grand-nephew to the celebrated CRANMER, and HOOKER.

* Prov. xxii. 29.

Being a parishioner of St. Dunstan's, where Dr. Donne, dean of St. Paul's, was vicar, Walton was one of his regular hearers. He appeared indeed to have been brought to a knowledge of salvation under the ministry of that impressive preacher.

Three days before Donne's death, Walton was present beside his sick bed, in company with Winniffe, (afterwards Bishop of Chichester) Dr. Monford, and Henry King, (afterwards Bishop of Lincoln.) After his death, Sir Henry Wotton asked Walton to collect materials for a life of Donne, which he himself intended to write but died before it was completed.

It is not improbable that the publication of the life of Donne, was the immediate cause of his acquiring so extensive an acquaintance as he is known to have possessed. At least we may gather from various expressions of his own, that it began about this time. He enjoyed the *friendship* (for so he terms it) of Usher, Hales, Morton (Bishop of Durham) Holdsworth, Featley, and Fuller: by Morely, (afterwards Bishop of Winchester) he was introduced to Sanderson, Chillingworth, and Hammond. "It is a matter of wonder, (observes Sir John Hawkins) by what means a man in his station could obtain admittance among so illustrious a society, unless we will suppose, as was doubtless the case, that his integrity and amiable disposition attracted the notice, and conciliated the affections of all with whom he had any concern."

Walton's next production was a life of Sir Henry Wotton. It was written about 1641; published 1651.

SIR HENRY WOTTON—THE FRIEND OF ISAAC WALTON.

Few statesmen appear to have attained so deep a conviction of the dangers of public life, as Sir Henry Wotton. In a conversation with Hales, he blessed God for having preserved him from making shipwreck of faith and a good conscience, to which the intracies of political life had doubtless often exposed him. The civil wars made London an uncomfortable residence for Walton. Speaking of the return of the Commissioners, who had been sent to Scotland in 1643, to conclude a league between the two nations, and who bore this motto, "*For the crown and covenant of both kingdoms*," he says, "This I saw and suffered by it." Looking back upon the disorders and miseries which followed, he expresses his thanks that he had not been of that party. Accordingly he left London, and lived chiefly upon a small property near Stafford. Much of his time, during the following years, was passed in the families of eminent clergymen. It is a curious circumstance, and speaks highly for the confidence which his friends reposed in him, that after the battle of Worcester, Charles II's lesser *George*,* set with diamonds, was entrusted for a while to his care, till it could be placed in the hands of Colonel Blague, who conveyed it to the king.

In 1653, he published his principal work, entitled, "The Complete Angler, or Contemplative Man's Recreation." This volume, while it possesses great merit as a manual of that art, is still more remarkable for the *mind* in which it is written. It breathes throughout a spirit of piety, and teaches the purest precepts of practical religion. To read it attentively, without imbibing an improved temper, is impossible.

The plan of the work is as follows. An angler, (Piscator) a huntsman (Venator) and a falconer, (Auceps) meet at the top of Tottenham-hill, and fall into conversation about their several pursuits, which they dignify by Scriptural illustrations. The falconer being obliged to part company the two others continue their way together, and make a short fishing excursion into Hertfordshire. The following passage will serve as a specimen of the piety which pervades the whole book. Venator having asked Piscator how he liked their lodging and their host, whom he considers "a witty man," he answers—

"And now, to your question concerning your host; to speak truly, he is not to me a good companion, for most of his conceits were either Scripture jests, or lascivious jests, for which I count no man witty; for the devil will help a man, that way inclined, to the first; and his own corrupt nature, which he always carries about him, to the latter. But a companion that feasts the company with wit and mirth, and leaves out the sin which is usually mixed with them, he is the man. And let me tell you, good company and good discourse are the very sinews of virtue. But for such discourse as we had last night; it infects others."

When they are about to part, after their return at Tottenham, Piscator mentions some of the thoughts which had occurred to his mind during the excursion:

"These thoughts shall be told you, that you may also join with me in thankfulness to the giver of every good and perfect gift, for our happiness. And that our present happiness may appear to be the greater, and we the more thankful for it, I will beg you to consider with me, how many do, even at this very time, lie under the torment of the stone, the gout, and the tooth-ache, and this we are free from. And every misery that I miss is a new mercy; and therefore let us be thankful. . . . Nay, which is a further mercy, we are free from the insupportable burden of an accusing, tormenting conscience—a misery that none can fear; and therefore let us praise Him for his preventing grace, and say, *Every misery that I miss is a new mercy.*"

Again he says, "I tell you, scholar, I have heard a grave divine say, that God has two dwellings—one in heaven, and the other in a meek and thankful heart, which Almighty God, grant to me, and to my honest scholar."

Walton has left us an interesting account of a meeting which he had in London with Saunderson (afterwards Bishop of Lincoln) about 1655. They met near Little Britain, which then abounded in book-stalls, where Saunderson had just been to buy a book, which he had in his hand. This eminent divine was then in poverty, having suffered not only from sequestration, but also from imprisonment; "He was dressed," says Walton, "in sad-coloured clothes, and far from being costly." As it began to rain, they stood conversing under a pent-house, but the rain increasing, they were forced to enter into a house, where they procured some refreshment. "The rain and wind (says Walton characteristically) were so obliging to me, as to force our stay there for at least an hour, to my great content and advantage; for in that time he made to me many useful observations, with much clearness and conscientious freedom." Saunderson lamented the abolition of the Liturgy by parliament, and that no minister was thought godly who did not decry it. He remarked of the Collects, that they were "the most passionate (impassioned) proper, and elegant expressions, that any language ever afforded; and that there was in them such piety, and so interwoven with instructions, that they taught us to know the power, the wisdom, the majesty, and mercy of God, and much of our duty both to Him and our neighbour." He commended the frequent use of the Psalms, observing, "That they were the treasury of Christian comfort, fitted for all persons and necessities; able to raise the soul from dejection by the frequent mention of God's mercies to repentant sinners; to stir up holy desires; to increase joy; to moderate sorrow; to nourish hope, and teach us patience, by waiting God's leisure; to beget a trust in the mercy, power, and providence of our Creator; and to cause a resignation of ourselves to his will; and then, and not till then, to believe ourselves happy. This, he said, the Liturgy and Psalms taught us; and that by the frequent use of the last, they would not only prove to be our soul's comfort, but would become so habitual, as to transform them into the image of his soul that composed them."

He lamented the abstruse and controversial style of preaching which then prevailed; the persuasion which evil men entertained of their election, although their lives were visibly scandalous; and the prevalence of a covetous spirit. "These, and the like mistakes he lamented much, and besought God to remove them, and restore us to that humility, sincerity, and single-heartedness, with which this nation was blessed, before the unhappy covenant was brought into the nation, and every man preached and prayed what seemed best in his own eyes." It must, however, be allowed, that as Saunderson had been harshly treated, he was likely to take the gloomiest view of the times. If they gave rise to many abuses of pure religion, nevertheless they produced a number of valuable works, both doctrinal and practical, for which succeeding generations have the greatest reason to be thankful.

To Walton, the Restoration brought the advancement of his friends, who did not forget the associate of their calamities. His friend Morley, who became Bishop of Worcester, gave him apartments in the palace, where he wrote the life of Hooker.

Walton was now at a time, when, to use his own expressions, his age might have procured him a writ of ease, and secured him from all further trouble of this kind, but he met with so many inducements to undertake the biography of Bishop Saunderson, that after some hesitation he completed it in 1677, being then in his eighty-third year. In 1680, he resumed his pen, and endeavoured to soften the violent political hatred which prevailed toward the end of the reign of Charles II., in an address bearing this title,—"Love and Truth," in two modest and peaceable Letters, concerning the Distempers of the present times. The motto prefixed was from 1 Peter iv. 15—"But let none of you suffer as a busy-body in other men's matters." It was reprinted in 1795, at an appropriate time, during the animosities excited by the French Revolution. In 1683, when he was ninety years old, he performed the office of editor to the posthumous poetry of John Chalkhill, Esq. In the same year, he died at Winchester, on the fifteenth of December, at the house of his son-in-law, Dr. Hawkins, one of the prebendaries, and was buried in the cathedral.

His will, which is dated August 9, preceding, is interesting, from the declaration contained in the opening sentence. "In the name of God, Amen. I, Izaak Walton, the elder, of Winchester, being this present day, in the ninetieth year of my age, and in perfect memory, for which, praised be God; but considering how suddenly I may be deprived of both, do therefore make this my last Will and Testament as followeth: and first I do declare my belief to be that there is only one God, who hath made the whole world, and me, and all mankind; to whom I shall give an account of all my actions, which are not to be justified, but I hope pardoned, for the merits of my Saviour JESUS. And because the profession of Christianity does, at this time, seem to be subdivided into Popish and Protestant, I take it, at least, to be convenient (becoming) to declare my belief to be, in all points of faith, as the *Church of England* now professeth: and this I do the rather, because of a very long and very true friendship with some of the Roman Church. Among the various legacies, he says, "To my son Izaak, I give Dr. Sibb's *Soul's Conflict*—and to my daughter his *Bruised Reed*, desiring them to read them, so as to be well acquainted with them."

The following specimen of Walton's poetry, partakes of his habitual piety. The first was written to accompany the portrait of Donne, prefixed to his poems, 1635: the allusion is to Donne's youth, as the picture from which the engraving was taken, was painted when he was eighteen years old.

This was—for youth, strength, mirth, and wit—*that time*
Most count their *golden age*; but was not thine:
Thine was thy later years; so much refined
From youth's dross, mirth, and wit,—as thy pure mind,
Thought (like the angels,) nothing but the praise
Of thy Creator, in those last, best days.
Witness this book (thy emblem) which begins,
With love; but ends with tears and sighs for sins.

EPITAPH ON WIFE OF IZAAK WALTON.

HERE LIETH BURIED
SO MUCH AS COULD DYE OF
ANNE, THE WIFE OF IZAAK WALTON;
WHO WAS A WOMAN OF REMARKABLE PRUDENCE,
AND OF THE PRIMITIVE PIETY;
HER GREAT AND GENERAL KNOWLEDGE
BEING ADORNED WITH SUCH TRUE HUMILITY,
AND BLESSED WITH SO MUCH CHRISTIAN MEEKNESS,
AS MADE HER WORTHY OF A MORE MEMORABLE MONUMENT.
SHE DIED (ALAS THAT SHE IS DEAD!)
THE 17TH OF APRIL, 1662, AGED 52.
STUDY TO BE LIKE HER.

* Part of the insignia of the Order of the Garter.

THE PRESS—THE PULPIT.

If it be supposed that the press is becoming the great preacher, and will supersede other preachers, because it speaks easily and cheaply to all classes and conditions, and sends its instructions copiously into every house and every hovel, it is enough to reply that experience has given no sign of any such event. All success to the press! Let it pursue, as diligently as possible, its work of scattering light wherever light can penetrate! But it never will, nor can take the place of the oral instructor. Tell me not that sermons and exhortations, and counsel, and consolation, can all be read at home, and that better can be read than can be heard. This will be readily allowed, and yet it proves not by any means the point interposed. And so can better lectures on science and literature be read at home than can be heard in our lecture rooms. And yet our lecture rooms, in town and country, are multiplying. Lectures might be printed, and distributed to every family, instead of being publicly pronounced. But would the people be satisfied with this substitution? Do they not flock to scientific and literary lectures more eagerly than ever? And is it not so also with religious lectures? The truth is, that not only is opportunity secured by the announced purpose of public instruction, many going at a specified time to hear, who might seldom find or make time to read, but there is also something in the voice of man which will command the attention of man, there is something in living human utterance which will interest the human affections, till time shall be no more. Neither the invention of the press, noble as it is, nor any other human invention, can possibly supersede that miracle and gift of God, the voice of man. In its changeful tones, in its wondrous compass, and in its indescribable powers of expression, there is a spirit which you cannot have on the leaves of a book. And so it is with the accompaniments of speaking. There is a charm, a mystery, in the living face, eye, hand, presence, which is to be found only in these.—*Greenwood.*

Children's Friend.

THE SHIPWRECKED SAILOR BOY AND HIS MOTHER'S BIBLE.

As I was visiting in the neighbourhood of the Mariners' Church, New York city, to persuade seamen to attend public worship, I met a lad in the garb of a sailor, who, in reply to my invitation said "I would willingly go if I knew where to find it." I remarked, "It is but a short distance, and I will accompany you."

As we walked along together, he said, "I left England when I was twelve years old, and since that time I have been traversing the ocean, far from parents and friends, principally between the East and West Indies, and though surrounded by temptations, I have never forgotten my mother's counsel. I arrived here yesterday a stranger, and am glad to meet a friend." I gave him a tract, and we were soon seated in the sanctuary. He listened with fixed attention to the discourse, and at the close of the services I invited him to call and see me next morning.

When I entered the office in the morning, I found him reading at the table. I asked him how he liked the sermon. He replied, "I was so well pleased that I went again in the afternoon and in the evening." "Have you a Bible?" I inquired. "I have not," said he, "neither have I any money to pay for one. I was wrecked, and lost the Bible my mother gave me when I left home. It was an old one which had been in the family forty years, and was a precious gift." Here he was affected even to tears. I scarcely need add that I gave him a Bible, for which he seemed truly grateful. I also improved the opportunity to converse with him on the subject of religion, and could not but hope that the Bible might be sanctified to this child of the ocean.—*L. P. Hubbard.*

PROTESTANT MARTYRS.

John Huss was offered a pardon when at the stake, about to suffer for his attachment to Christ, if he would recant; his reply was, "I am here ready to suffer death."

—

Anne Askew, when asked under similar circumstances to avoid the flames, answered, "I came not here to deny my Lord and Master."

—

Thomas Hawkes, an Essex gentleman, said, on a like occasion, "If I had a hundred bodies, I would suffer them all to be torn in pieces rather than recant."

—

When the cruel Bonner told John Ardly of the pain connected with burning, and how hard it must be to endure it, with a view of leading the martyr to recant, he replied, "If I had as many lives as I have hairs on my head, I would lose them all in the fire before I would lose Christ."

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, since last report, 16th inst:

From ladies' missionary society of St. Luke's Church, Marietta, Ohio $6; colored class of Sunday school children at Alexandria, D. C., to be spent for tracts for heathen children, Africa, $2; R. S. Killin, Piqua, Miami co., Ohio, $20; St. Paul's ch., Detroit, Michigan, monthly collection for August, per C. C. Trowbridge, Esq. $34 19; J. S. Sarver, Harcourt parish, Gambier, Ohio, $10, the above per Rev. M. T. C. Wing; R. A. Gambier, J. J. Smith, Beaufort, S. C. foreign missions generally, $44 75; for Africa, $15—$59 75, per Messrs. Ravenel, Stevens & Co. Total, $131 94.

F. S. WINSTON,
New York, Aug. 21, 1843. Acting Treasurer.

MISS M'KEEVER'S DAY SCHOOL FOR YOUNG LADIES,

Removed to Locust street next door above Eighth, and will open September 1st.

THE School consists of two departments. In the first, are taught all the branches usual in an English education, also French, Embroidery, and Drawing; Latin will be introduced if requested. In the second, young children of both sexes are received, where all the elementary branches are taught, also plain sewing. The year is divided into two terms of twenty-two weeks each.

TERMS.

First Class	$15 00,	Second,	$12 00
Third do.	9 50,	Fourth,	8 00

Payable in the middle of each term; no charge for stationary, $1 for fuel. Hours, 1st department, from 9 A. M. until 2 P. M. Second from 9, until 12 A. M., and from half past two until half past four P. M. French, Drawing and Embroidery, extra charges. Scholars may enter at any time during the term, but an early entrance is desirable, on account of the arrangement of classes in their proper order; scholars cannot be received until the end of a term. For further information inquire at the school rooms.

REFERENCES.

Rev. J. A. Clark, D. D., J. R. Evans, Esq., Vincent Gilpin, Esq., J. W. Ashmead, Esq.
Aug. 26—2t.

WASHINGTON COLLEGE,

HARTFORD, CONNECTICUT.

THE fall term of this Institution commences on the 21st day of September next, at which time students who propose to enter at the beginning of the collegiate year should present themselves for examination. The requisites for admission are the same as in the other Colleges of New England.

Washington College is situated on an eminence overlooking the valley of the Connecticut, and the city of Hartford, one of the most beautiful towns in New England. The location is healthy and the extensive grounds which surround the buildings, have been tastefully laid out and planted with forest trees and are not surpassed in beauty by any in New England. The College was founded under the auspices of Bishop Brownell, and chartered by the legislature in 1824. The first class was graduated in 1827. It now numbers 217 Alumni, eighty of whom are clergymen and between twenty and thirty more are now candidates for orders. It is strictly a Church Institution, the members of the Faculty and of the Board of Trustees, being all Churchmen. The course of studies is as thorough and as extensive as in any of the Northern Colleges. It has a well selected library and a Philosophical and Chemical apparatus amply sufficient for all the purposes of instruction. There are three terms in the year. The expenses are, for tuition, $11 per term, room rent $3 50, servants' hire, use of library, &c., $3, board, from $1 50 to $2 25 per week. The whole expense of a student during term time, exclusive of clothing, need not exceed $175 per annum. With strict economy a less sum will suffice. Aug. 26—3t.

ENGLISH AND CLASSICAL SCHOOL.
No. 20 South Eighth street.
S. E. MARBLE, A. M., PRINCIPAL.

THE duties of this school will be resumed on Monday the 4th of September. Circulars containing terms, &c., may be obtained on application at the School rooms. Aug. 26—3t.

BRYANT'S
MALE JUVENILE CLASSES,

WILL resume their exercises on Friday the 1st of September. The number of pupils will be limited to 12, ages from 5 to 10.
Schuylkill Eighth street below Spruce.
REFERENCES.
Rev. Dr. Tyng, Dr. Dorsehot, Mr. Van Pelt.

SCHOOL FOR YOUNG LADIES,
PHILADELPHIA.

THE REV. C. J. GOOD, Late Professor of Ancient Languages, in Washington College, Hartford, will open his school for Young Ladies on the first of September next at 311 Walnut street above Tenth.

The Academical year, of ten months, is divided into two terms of five months each; the first commencing on the first of September, and ending on the thirty-first of January; the second commencing on the first of February, and ending on the thirtieth of June.

Pupils can enter during a term, but are expected in all cases to remain till its close.

The course will embrace a thorough and extensive English Education; with instruction also in Latin and French.

TERMS.

For instruction in the elementary and higher branches of English, including Reading, Writing, Arithmetic, Mathematics, Biblical Studies, Intellectual and Moral Philosophy, Logic, Rhetoric, &c.,

To pupils over twelve years of age, per quarter,		$12 50
To pupils under twelve years of age,	"	10 00
Latin,	"	5 00
French,	"	6 00
Fuel, Pens and Ink,	"	1 00

Text books furnished (if desired) at the usual store prices. Payable quarterly.

Further information may be obtained at 134 South Ninth street, or from the

Rt. Rev. H. U. Onderdonk,	Lewis R. Ashhurst, Esq.
Rev. Dr. Tyng,	Dr. C. Morris,
Rev. Mr. Neville,	Cornelius Stevenson, Esq.
Rev. Mr. Spear,	T. I. Wharton, Esq.
Rev. H. Hooker,	W. P. Cresson, Esq.

Caleb Jones, Esq.

Application may be made at No. 311 Walnut street from 10 A. M. to 1 P. M. Aug. 12.

SCHOOL FOR YOUNG LADIES,
42 Pierrepont st., Brooklyn L. I.

THE subscriber will commence his next quarter on Monday, Sept. 4. Information respecting plan, terms &c., may be had by calling at 42 Pierrepont street, or John Cleaveland, Esq., 21 Wall street, New York. Parents can refer to Rev. Drs. Cutler and Stone, Rev. Messrs. Goddard and Wm. B. Lewis; Messrs. Whitehead J. Cornell, Charles Hoyt, Josiah L. Hale, and Henry F. Waring. N. CLEAVELAND.
Aug. 5—6t.

MRS. BAILEY'S YOUNG LADIES' BOARDING AND DAY SCHOOL,
At No. 10 Carroll Place, Blecker st., N. York.

MRS. Bailey takes this method to inform the friends and patrons of the Seminary, that she continues her School, and pursues the same systematic course of instruction, with the same teachers, as during the lifetime of her late lamented husband, and has re-opened, on Monday, the 1st of May last, at No. 10 Carroll Place,—a location not surpassed for health and beauty, by any other in New York.

The house is every way adapted to accommodate yearly boarders, with the greatest convenience and comfort, and there is yet room for six or eight young ladies.

Mrs. Bailey has the pleasure of referring to the following Gentlemen, and solicits the patronage of those who are disposed to give their daughters a good and accomplished education, on terms suitable to the times.

Right Rev. Benj'n Onderdonk,	John W. Francis, M. D.
Rev. Wm. W. Phillips, D. D.	Martin Paine, M. D.
Rev. J. M. Wainwright, D. D.	Ed. G. Ludlow, M. D.
Rev. Francis L. Hawks, D. D.	S. A. Fort, Esq., Counsellor.
Rev. Lewis P. Balch,	

May 27—6m.

GOTHIC ECCLESIASTICAL FURNITURE, designed and executed by J. HARE OTTON, Carver, 82 South Fifth st., Philad.

Candelabras, Gas-standards, Banner ornaments, Capitals, and other enrichments, carved in the various architectural styles, and Gilded or Bronzed. Patterns for Iron castings, gates, railings and standards, &c.

☞ See advertisement in McElroy's Directory.
July 29—6m.

THIS DAY PUBLISHED.

THE Practical Christian, or the Devout Penitent, a book of devotions, containing the whole duty of a Christian on all occasions and necessities, fitted to the main use of a holy life, by R. Sherlock, D. D., with a life of the author by the Right Rev. Thomas Wilson, D. D., author of Sacra Privata, &c. &c.

Dr. Potter's Sermon on the Stability of the Church. The Stability of the Church, as seen in her History and in her Principles—A Sermon, preached in St. Peter's Church, Albany, on Sunday, the twenty-third day of July, being the Sixth Sunday after Trinity, by the Rev. Horatio Potter, D. D., Rector of said Church.

GEO. S. APPLETON,
Aug. 26 No. 148 Chestnut st.

DIOCESE OF KENTUCKY.

DEPOSITORY of the General Protestant Episcopal Sunday School Union, Prayer-book and Tract Societies, established by order of Convention, at Lexington, Ky.

All the publications of the above Societies at New York Catalogue prices. Prayer-books 18mo., sheep, 25 cts., edition 1843.—Episcopal S. S. Library, 20 cts. per vol.—Juvenile Library, 15 cts per vol.—Tracts, 15 pages for a cent.

At the furniture store of James Mearch, near the Northern Bank, to whom all communications must be made, post paid. ☞All sales for cash. July 29—5t.

CHARLOTTE ELIZABETH'S
NEW WORKS.

SECOND CAUSES, or Up and be Doing,—and The Wrongs of Women.
Just published and for sale by
JAMES K. SIMON,
Aug. 12—3t. Fifth st. above Spruce.

BARNES ON THE HEBREWS.

JUST published and for sale by PERKINS & PURVES, No. 134 Chestnut st.,
Notes Explanatory and Practical, on the Epistle to the Hebrews, by Albert Barnes. Aug. 5—4t.

BOOK OF COMMON PRAYER AND PROPER LESSONS.

JUST published, by HENRY F. ANNERS, bookseller and publisher, No. 6 Minor st., Phila.

The Book of Common Prayer, with the Proper Lessons, to be read in the morning and evening services of the Episcopal Church, attached.

The only edition, complete in one volume, published in the United States, containing the whole Services of the Church. The Lessons are arranged in regular order for the Sundays and Holidays throughout the year, and the size of the volume is such as renders it perfectly convenient for the pocket. The bindings in various styles, from plain sheep to Turkey Morocco, super extra.

The Book of Proper Lessons, may also be had in a separate volume, in a great variety of bindings, from 31 cents upwards.

The following recommendations to the Proper Lessons have been received by the publisher.

From the Bishop of the Diocese of Pennsylvania.

I hereby recommend the volume of Proper Lessons, published by H. F. Anners. H. U. ONDERDONK.
Philad., May 19, 1843.

The recommendation of the Proper Lessons, by the Bishop of Pennsylvania, has my cordial concurrence.
WILLIAM ROLLINSON WHITTINGHAM,
Baltimore, May 24, 1843. Bishop of Maryland.

From Rev. J. P. K. Henshaw, D. D.,
Bishop Elect of the State of Rhode Island.

I cordially concur with Bishop Onderdonk in the above recommendation of the Proper Lessons, appended to be read in the Church Service. J. P. K. HENSHAW.
Baltimore, May 24, 1843.

I cordially unite in the above recommendations.
JACKSON KEMPER,
Toledo, Ohio, June 23, 1843. Missionary Bishop.

The use of the Lessons is also recommended by the following gentlemen of Philadelphia.

Rev. W. H. Odenheimer,	Rector of	St. Peter's	Church
" E. Neville,	"	St. Philip's	"
" W. Suddards,	"	Grace	"
" S. H. Tyng, D. D.	"	Epiphany	"

August [illegible]

MINOR SURGERY.

A TREATISE on Bandaging and Minor Surgery; or Hints on Everyday duties of the Surgeon.—By H. H. Smith, M. D., Lecturer on Minor Surgery, Fellow of the College of Physicians, Member of the Philadelphia Medical Society; illustrated by nearly 200 engravings; will be published on Monday 21st of August.
By BARRINGTON & HASWELL,
Aug. 12. Medical Booksellers, 223 Market st.

HANNAH MORE'S WORKS, No. 2.

JUST published and for sale by PERKINS & PURVES, No. 134 Chestnut st. Aug. 5—4t.

HISTORY OF THE CHURCH OF ENGLAND.

IN Press, and will shortly be published, "The History of the Church of England to the Revolution of 1688," by the Rt. Rev. Thomas Vowler Short, D. D.
JAMES M. CAMPBELL & CO.
98 Chestnut st. up stairs.

BARLEYWOOD SEMINARY.
MRS. E. JOHNSON, PRINCIPAL.

MISS ANNA F. CHISHOLM,	MISS L. N. HAVEN,
MISS R. M. MOSES,	*Music Teacher, &c.*
Associate Teachers.	MISS E. HILDEBRAND,
	Teacher in Needle work.

THIS Institution is situated in that delightful part of Maryland, termed Maryland Tract, two miles from the Baltimore and Ohio Railroad, and is now open for the reception of pupils.

It is a quiet, pleasant and healthy site, offering every inducement to parents and guardians who wish to place their charge in a valuable establishment. The Principal is a winning guardian, and devoted Christian. The teachers are experienced, and worthy of their trust, and the discipline of the Institution based on moral, social, and religious principles. The Academic year contains two sessions, one beginning September 14th, and ending February 22d. The other commencing February 23d, and ending, July 27th.

For Board, Tuition, and all necessary expenses per session,

	$70 00
Music,	25 00
French, Latin, and Drawing, each	10 00
Needle Work,	4 00

Address Mrs. E. Johnson, Petersville, Frederick county, Maryland.

REFERENCES.

Rt. Rev. W. Whittingham, Baltimore; Rev. J. Peterkin, Frederick Town; Rev. O. Bulkley, Maryland Tract; Rev. A. Shiras, Battle Town, Virginia; Rev. W. Armstrong, Wheeling, Virginia; Rev. W. Bell, Norfolk, Virginia; Mr. James Chisholm, Hedgesville, Virginia.
Aug. 12—3t.

THE MISSES DONNALDSON'S
BOARDING AND DAY SCHOOL FOR YOUNG LADIES,
Will be re-opened on Monday, Sept. 4th.

THIS Institution is divided into two departments—In the first, the course of study includes all the usual branches of Education, with the addition of Natural and Moral Philosophy, Astronomy, Chemistry, Geometry, Algebra and the Latin language. The second department is composed of younger pupils, who are instructed in all the elementary branches on an improved plan, which the experience of many years has found to be the best adapted to their age and capacities.

For terms inquire at their residence No. 216 Walnut street. Aug. 19—3t.

AGENTS
TO THE EPISCOPAL RECORDER

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Seely & Burnside, 54 Fleet street, London.
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MAINE.
Bangor, Rev. John West.
Portland, H. Packard.
Saco, John Calef.
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Wilkesbarre, Wm. Butler.
Rev. R. B. Claxton.
Reading, Rev. R. U. Morgan.
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Piscataway, L. H. Moore.
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Montgomery County, Brice Selby, Esq.
Snowhill, George M. Upshur, Esq.
Berlin, Rev. J. P. Robins.
Port Tobacco, A. Bateman.
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